Dhammarūpa

The Mechanics of Liberation

Consciousness needs Nibbāna as the ārammaṇa for liberation.

Nibbāna does not need the consciousness to be Nibbāna.

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What is Consciousness?

Wait, it's just a computation?

Paccayaniddesa, Tikapaṭṭhāna

"cakkhāyatanaṃ cakkhuviññāṇadhātuyā taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo."

Eye-base is related to eye-consciousness element and its associated states by way of dependence-condition.

"yaṃ rūpaṃ nissāya manodhātu ca manoviññāṇadhātu ca vattanti, taṃ rūpaṃ manodhātuyā ca manoviññāṇadhātuyā ca taṃsampayuttakānañca dhammānaṃ nissayapaccayena paccayo."

That physical base depending on which mind-element and mind-consciousness element occur, that physical base is related to the mind-element, the mind-consciousness element, and their associated states by way of dependence-condition.

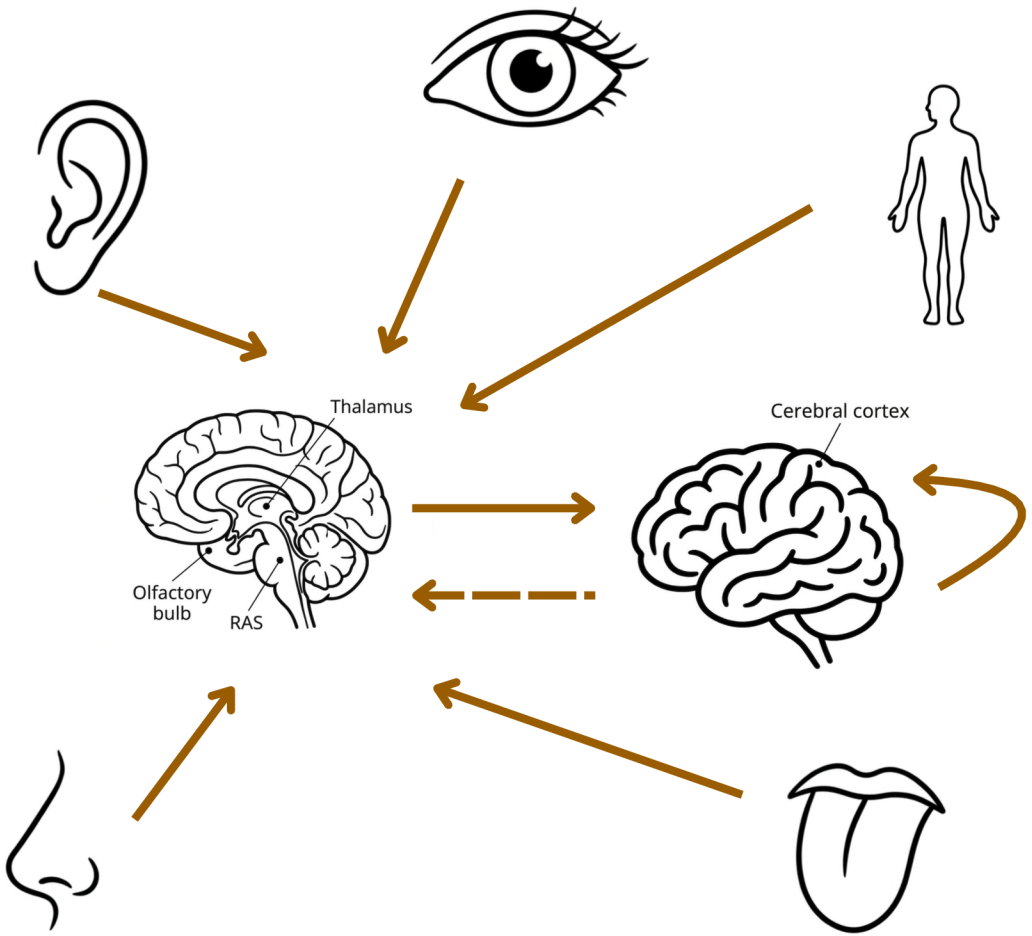


Figure 1.1. Consciousness According to Site

Nature of Consciousness

Consciousness is the primary activity that allows for the experience of phenomena. It functions by processing data through a series of rapid events that define reality. Every moment of knowing is supported by specific physical and mental conditions. The Paṭṭhāna views this entire process as a natural computation where every event is lawfully determined. By analysing the system through its operational roles, we understand how mind and matter interact. These components work together to maintain the flow of the experience across time.

Each moment of experience is a unique computation that arises based on a set of rules or laws. The system requires specific inputs to produce an output of awareness at a particular point in time. This creates a temporal flow that is both continuous and exact. The components of this system include physical matter and mental factors. These elements are governed by the cause-and-effect mechanisms that shape the process.

Sites of Consciousness

In the sensual realm, consciousness occurs at a specific physical site or base. These sites function as hardware support for the mental aggregates. Every pulse of experience is tied to a specific physical base that facilitates the interaction between the objective world and the subjective knower. The relationship between the mental consciousness and its physical site is governed primarily by the dependence condition or the nissaya-paccaya. This condition dictates that the mental process cannot execute its functions without the support of the base-matter.

The eye-consciousness (cakkhuviññāṇa) arises depending on the eye-sensitivity which is a specialised form of derived matter. It processes forms by utilising the eye-base as its physical platform. Without this hardware base, the system would be unable to translate light-based data into visual experience. This localised event is triggered when the visible form strikes the sensitivity of the eye through the object condition (ārammaṇa-paccaya). The system then computes this impact into a pulse of awareness within a single consciousness cycle.

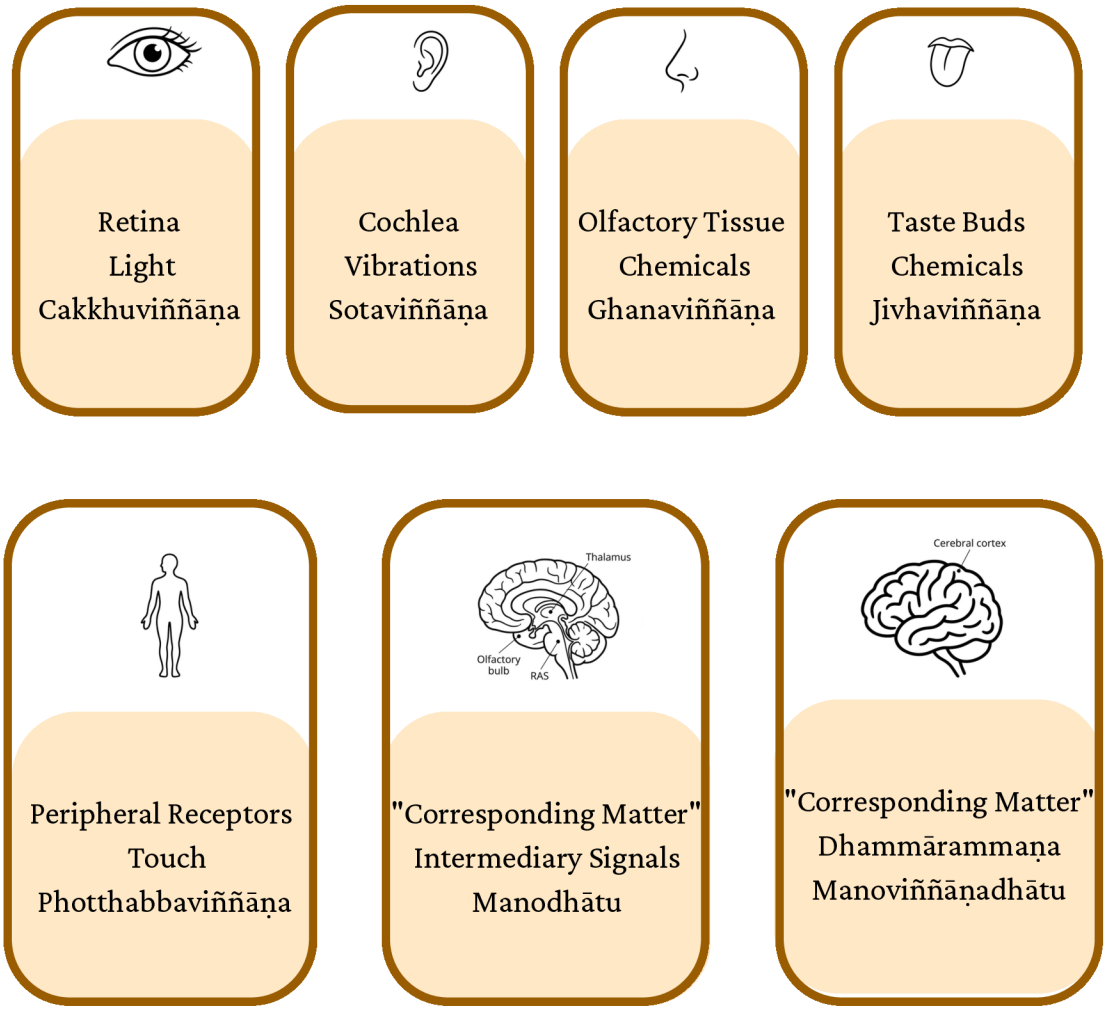


Figure 1.2. Contact Ports of Consciousness

The ear-consciousness or the sotaviññāṇa is the specialised unit that processes auditory data at the ear-base. It requires the physical sensitivity of the ear-organ to function as the gateway for sound-based input. Without this specific site, the system cannot compute the vibrations into subjective experience of hearing. The consciousness utilises the nose-sensitivity, the tongue-sensitivity, and the body-sensitivity as sites for processing smells, tastes, and touches, respectively. These bases serve as the physical interfaces for the ghānaviññāṇa, the jivhāviññāṇa, and the kāyaviññāṇa to manifest their respective functions. In the case of the body-consciousness, the site of occurring is the body-sensitivity that pervades the entire physical frame. This allows the system to process tactile data from any point of contact.

The mind element or the manodhātu functions as the transitional processing unit that operates at the specific physical matter where it occurs. It serves as the advertence and receiver mechanisms that manages the hand-off from the raw sensory-sensing to the higher mental processing. This element receives the object immediately after the sense-consciousness has finished its task at the sensory port. Without this foundational matter, the system would be unable to transition from the bare sensing to the initial stages of recognition. It provides the necessary physical platform for the first stage of internal mental adverting. Therefore, it acts as the internal bridge between the external hardware ports and the internal processing core, the manoviññāṇadhātu (mind-consciousness element). The manoviññāṇadhātu is the unit that processes refined mental data. It relies on the specific physical matter designated as the "yaṃ rūpaṃ" in the Paṭṭhāna, which serves as its essential base. This site provides the stability for the mind-consciousness to take all phenomena, including past and future events, as its objects. It represents the central processing hub where the system integrates all sensory inputs into a coherent world view.

Mātika, Dhammasaṅgaṇī

"kusalā dhammā, akusalā dhammā, abyākatā dhammā."

Wholesome phenomena, unwholesome phenomena, indeterminate phenomena.

Nikkhepa Kaṇḍa, Dhammasaṅgaṇī

"tayo akusalāmūlā lobho akusalamūlaṃ, doso akusalamūlaṃ, moho akusalamūlaṃ.
tayo kusalāmūlā alobho kusalamūlaṃ, adoso kusalamūlaṃ, amoho kusalamūlaṃ."

The three unwholesome roots: greed is an unwholesome root, hatred is an unwholesome root, delusion is an unwholesome root.

The three wholesome roots: non-greed is a wholesome root, non-hatred is a wholesome root, non-delusion is a wholesome root.

	Kusala Group	Akusala Group	Abyākata Group
Elements	Alobha, Adosa, Amoha	Lobha, Dosa, Moha	Paṭhavī, Āpo, Tejo, Vāyo, Nibbāna
Aggregates	Kusala Consciousness (Alobha, Adosa and Amoha present)	Lobha Consciousness (Lobha and Moha present) Dosa Consciousness (Dosa and Moha present) Moha Consciousness (Moha present)	Vipākābyāka Consciousness Kiriyābyākata Consciousness Upādā-rūpa
Karmic Results	Wholesome results	Unwholesome results	No karmic consequence

Table 1.1. Constituents of Kusala, Akusala, and Abyākata Consciousness

Ethical Flavour of Consciousness

The Kusalatika is the first triad of the Paṭṭhāna which classifies all phenomena into wholesome, unwholesome, and indeterminate categories. This classification allows the tracking of the ethical trajectory of every computational moment. Every consciousness pulse must fall into one of the three categories based on the specific parameters or the cetasikā present. The presence of specific roots determines whether the moment is ethically charged or neutral.

The wholesome states or the kusalā dhammā are those that are faultless and produce happy results. These moments are characterised by mental clarity and represent a state of internal harmony where the knowing process is not distorted by negative variables. The wholesome nature of the moment is defined by the absence of greed, hatred, and delusion which are the negative roots. These are replaced by non-greed, non-hate, and non-delusion. These positive mental roots provide the foundation for ethical growth and stability.

The unwholesome states or the akusalā dhammā represent those moments that are blameworthy and lead to painful consequences. These states are defined by their turbulent and unhealthy nature. They represent the degradation of the knowing process caused by the presence of harmful factors. The unwholesome quality is driven by the root factors of greed, hatred, and delusion. These variables cloud the clarity of the consciousness aggregate and distort the perception of the object.

The indeterminate states or the abyākatā dhammā are those that are ethically neutral and do not produce new moral or immoral results. This category includes the resultant consciousness or the vipāka which acts as the output of previous wholesome or unwholesome cycles. These states are the fruition of past events and represent the current state of the consciousness. The functional consciousness or the kiriyā also falls under the indeterminate category because it performs tasks without generating any karmic potential. These moments are purely operational. They process data and interact with the world passively.

Type of Consciousness	Site	Ethical Flavour
Eye-consciousness	Eye-base (Retina)	Indeterminate
Ear-consciousness	Ear-base (Cochlea)	Indeterminate
Nose-consciousness	Nose-base (Olfactory Epithelium)	Indeterminate
Tongue-consciousness	Tongue-base (Taste Buds)	Indeterminate
Body-consciousness	Body (Peripheral Receptors)	Indeterminate
Manodhātu	Corresponding Matter (Thalamus, RAS and Olfactory Bulbs)	Indeterminate
Manoviññāṇadhātu	Corresponding Matter (Cerebral Cortex)	Wholesome, Unwholesome or Indeterminate

Table 1.2. Consciousness According to Site

Matter (rūpa) is the primary indeterminate state that serves as the hardware for the entire computational system. Because matter lacks the mental capacity for intention it cannot possess ethical qualities like greed or lust. It is defined as abyākata because it arises through the physical causes like temperature or nutrition rather than moral roots. All material phenomena including the four great essentials and the derived matter of the sensory ports remain ethically neutral throughout their existence. Nibbāna is the ultimate indeterminate state. It is the unconditioned element. It is classified as abyākata because it is not a part of the conditioned cycle of arising and passing away. It remains as the only stable and unmoving object.

Type of Consciousness	Ethical Category	Roots (Hetu)	Sphere (Bhumi)	Object (Ārammaṇa)
Lobha-based Akusala	Akusala	Lobha, Moha	Kāmāvacara	Sensory or Mental Object
Dosa-based Akusala	Akusala	Dosa, Moha	Kāmāvacara	Sensory or Mental Object
Moha-only Akusala	Akusala	Moha	Kāmāvacara	Sensory or Mental Object
Kāmāvacara Ñāṇavippayutta	Kusala	Alobha, Adosa	Kāmāvacara	Sensory or Mental Object
Kāmāvacara Ñāṇasampayutta	Kusala	Alobha, Adosa, Amoha	Kāmāvacara	Sensory or Mental Object
Rūpāvacara Jhāna	Kusala	Alobha, Adosa, Amoha	Rūpāvacara	Nimitta
Anuloma (Moment before Gotrabhū)	Kusala	Alobha, Adosa, Amoha	Kāmāvacara	Sensory or Mental Object (with Anicca, Dukkha or Anatta as Saññā)
Gotrabhū (Moment before Magga)	Kusala	Alobha, Adosa, Amoha	Kāmāvacara	Nibbāna
Lokuttara Magga	Kusala	Alobha, Adosa, Amoha	Lokuttara	Nibbāna
Lokuttara Phala (Moment after Magga)	Vipākābyākata	Alobha, Adosa, Amoha	Lokuttara	Nibbāna

Table 1.3. Consciousness Types and Ethical Flavour

Nikkhepa Kaṇḍa, Dhammasaṅgaṇī

"ye dhammā cittasampayuttā cittasamuṭṭhānā cittasahabhuno cittānuparivattino, te dhammā cetasikā."

Those states which are associated with consciousness, which are caused by consciousness, which coexist with consciousness, which follow consciousness, these states are mental factors.

Paccayaniddesa, Tikapaṭṭhāna

"cattāro khandhā arūpino aññamaññapaccayena paccayo."

The four immaterial aggregates are related to one another by way of mutuality-condition.

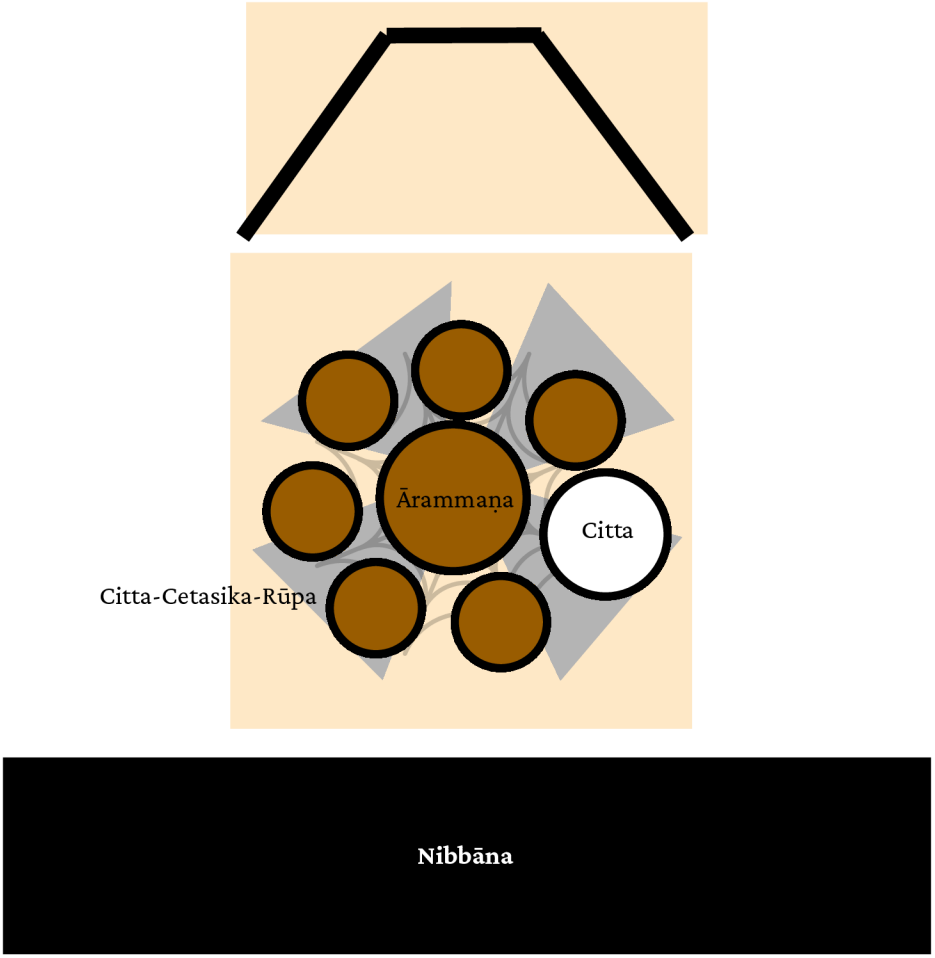


Figure 1.3. Impermanent Citta-Cetasika-Rūpa Aggregates and Permanent Nibbāna

Constituents of Consciousness

The four great essential matters (mahābhūtā) are the fundamental functional elements that provide the hardware for consciousness. The earth element or the paṭhavīdhātu provides solidity and extension while the water element or the āpodhātu provides cohesion and fluidity. These elements form the structural basis of all material phenomena. The fire element or the tejodhātu provides heat, cold, and maturation while the air element or the vāyodhātu provides motion, pressure, and distension. These dynamic qualities are responsible for the internal energy and movement found within physical structures.

The 24 types of the upādā-rūpa are derived from the great essentials such as the eye-sensitivity and the nutrition. These secondary matters depend on the primary essentials for their existence and function. The sensory ports or the āyatana are derived from the great essentials and act as the hardware interface. These ports serve as the physical locations where external data is translated into internal signals.

The citta, a mental component of consciousness, has the function of knowing. The consciousness is not a permanent stream. Instead, it flows in distinct pulses. Each pulse represents a single unit of consciousness that arises and falls away. Each consciousness cycle has three sub-moments which are the arising or the uppāda, the presence or the ṭṭhiti, and the dissolution or the bhaṅga. These phases represent the complete lifecycle of a single moment of awareness. No processing can occur outside of this temporal structure.

Two consciousnesses cannot exist at the exact same moment because the flow is strictly serial. This sequential nature prevents overlapping operations and maintains the integrity of consciousness stream. It ensures that consciousness focuses on one task at a time without conflict. The illusion of multitasking such as seeing while hearing is actually the system switching its input port at an extremely high speed. This speed is so high that the human interface perceives these separate events as simultaneous. This high-speed toggling creates the subjective experience of parallel processing.

Lahuparivatta Sutta, Aṅguttara Nikāya

"nāhaṃ, bhikkhave, aññaṃ ekadhammampisamanupassāmi yaṃ evaṃ lahuparivattaṃ yathayidaṃ cittaṃ."

I do notsee even one other thing, bhikkhus, that isso quickly changing asthe mind.

Paccayaniddesa, Tikapaṭṭhāna

"cakkhāyatanaṃ cakkhuviññāṇadhātuyā... purejātapapaccayena paccayo."

Eye-base isrelated to eye-consciousness element by way of pre-existence-condition.

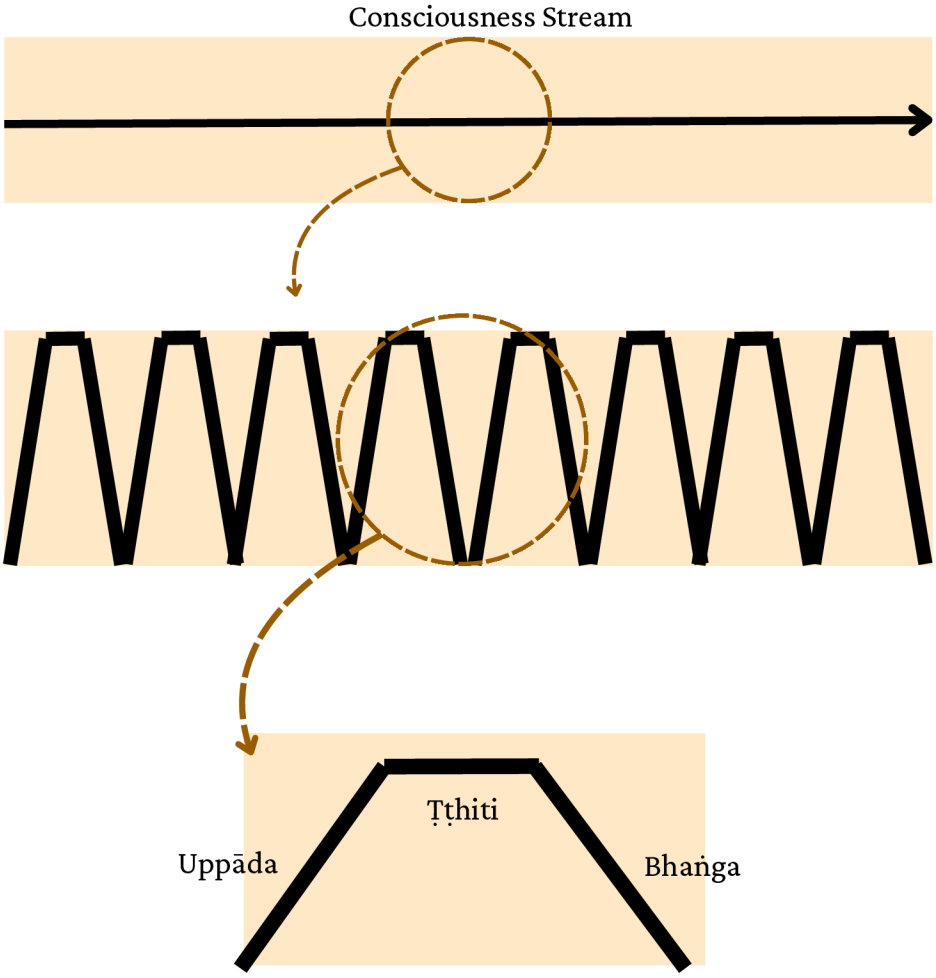


Figure 1.4. Illusion of Permanence in Consciousness

In the Dhammasaṅganī and the Paṭṭhāna, consciousness is a conditioned event defined by its components: the citta, the cetasika, and the rūpa. The citta and the cetasikā are locked into a single moment in time and must satisfy the four simultaneous conditions. These conditions require arising at the exact same instant or the ekuppāda and ceasing at the exact same instant or the ekunirodha. Furthermore they must satisfy the condition of focusing on the exact same object or the ekālambana and depending on the exact same physical base or the ekavatthuka. The sampayutta-paccaya or the association conditional relation describes the conjoint state where these elements function together. The cetasikā are deeply integrated with the citta, so that they function as a single unit of experience. The citta is like a clear screen and the cetasikā are dyes that determine its colour and potency. The hetu or the root cetasikā determine a mental event as wholesome, unwholesome, or indeterminate.

The Paṭṭhāna states that the four mental aggregates, the consciousness, the feeling, the perception, and the mental formations are related by the co-nascence condition or the sahajāta-paccaya. This means the citta never arises in isolation but is always a part of the composite event. The knowing and its associated qualities appear simultaneously in every moment. It is the consciousness (citta) that knows the flavour of the experience. Consequently, the composite event is referred to as a specific type of consciousness such as the eye-consciousness. This naming convention highlights the primary role of the knowing component, the citta.

The ārammaṇa is the object that the citta focuses on at that specific moment of existence. The five sensory objects such as visible form serve as the ārammaṇā for the sense-consciousness elements. These objects trigger the sensory ports to initiate a moment of consciousness. Without an external or an internal object, the consciousness cannot arise. The same five sensory objects also condition the mind element (manodhātu) which functions as the receiver. This element adverts to the sense door, and receives the object immediately after the sense-consciousness has occurred. It acts as the bridge between raw sensory data and internal mental interpretation. The mind-consciousness element (manoviññāṇadhātu) can take all phenomena as the ārammaṇa. This includes past, present, future, physical, mental states, or the unconditioned state, Nibbāna. This is the stage where the full recognition and the mental reaction take place.

How does Consciousness Arise?

A web of instantaneous causes and effects

Paccayuddesa, Paṭṭhāna

"hetupaccayo, ārammaṇapaccayo, adhipatipaccayo, anantarapaccayo, samanantarapaccayo, sahajātapaccayo, aññamaññapaccayo, nissayapaccayo, upanissayapaccayo, purejātapaccayo, pacchājātapaccayo, āsevanapaccayo, kammapaccayo, vipākapaccayo, āhārapaccayo, indriyapaccayo, jhānapaccayo, maggapaccayo, sampayuttapaccayo, vippayuttapaccayo, atthipaccayo, natthipaccayo, vigatapaccayo, avigatapaccayo."

Root condition, object condition, predominance condition, proximity condition, contiguity condition, co-nascence condition, mutuality condition, dependence condition, decisive support (decisive dependence) condition, pre-nascence (pre-existence) condition, post-nascence (post-existence) condition, repetition condition, kamma condition, result condition, nutriment condition, faculty condition, jhāna condition, path condition, association condition, dissociation condition, presence condition, absence condition, disappearance condition, non-disappearance condition.

Logic of Computation

The Paṭṭhāna stands as the final and most complex book of the Abhidhamma, establishing the computational logic of the universe. It explains how the ultimate realities (paramattha) relate through the twenty-four specific conditions (paccaya-sabhāva). Every causal relation within this system requires three essential factors, the paccaya-dhamma or the conditioning state which serves as the source of influence, the paccayuppanna-dhamma or the conditioned state which is the result, and the paccaya-sabhāva or the paccaya-satti which defines the functional relationship. Existence functions as a vast, interconnected system where these conditions allow the components and states to arise, sustain, and pass in a continuous cycle.

The Dhammasaṅgaṇī utilises the Mātikā or the structured matrix consisting of the 22 tikāni (triplets) and the 100 dukāni (couplets), creating a framework of 266 categories of variables. While the Mātikā serves as a list of ingredients or states of reality, the Paṭṭhāna acts as the master manual explaining the possible interactions between them. It transforms the abstract lists into a functioning and dynamic system by determining the specific conditions under which one state, such as the wholesome state, influences another.

A condition is defined as "paccayo'ti yaṃ dhammaṃ nissāya yaṃ dhammaṃ uppajjati, so dhammo tassa dhammassa paccayo". This establishes that a condition (paccaya) is s state depending on which another state arises. The first state is the condition for the other. This logic ensures that the arising of any phenomenon is tied to the specific conditioning state through the specific directional functional influence. For example, the act of seeing a form is a convergence of multiple conditioning relations. The physical eye-sensitivity (cakkhupasāda) must be present as the pre-nascence condition (purejāta-paccaya), acting as the hardware for the eye-consciousness (cakkhuviññāṇa) to arise. Simultaneously, the visible form (rūpārammaṇa) provides the object condition (ārammaṇa-paccaya), serving as the input for the consciousness. During this convergence, the eye-consciousness and its associated mental factors, such as the perception, arise at the exact same moment through the co-nascence condition (sahajāta-paccaya). In this framework, 'I see' is revealed as s natural computation based on multiple causal relationships working concurrently.

Cluster	Causal Conditions
Existential Baseline	Atthi, Avigata, Natthi, Vigata
Bonding	Sahajāta, Aññamaññña, Sampayutta, Vippayutta
Sequential Bridge	Anantara, Samanantara, Āsevana
Input and Support	Ārammaṇa, Nissaya, Upanissaya, Purejāta, Pacchājāta, Āhāra
Karma System	Hetu, Kamma, Vipāka
Controllers	Adhipati, Indriya, Jhāna, Magga

Table 2.1. Functional Clusters of Paccaya-sabhāva

Paccayaniddesa, Tikapaṭṭhāna

"cattāro khandhā arūpino aññamaññaṃ atthipaccayena paccayo. cattāro mahābhūtā aññamaññaṃ atthipaccayena paccayo."

The four immaterial aggregates are related to one another by way of presence-condition. The four great essentials (primary elements) are related to one another by way of presence-condition.

"cattāro khandhā arūpino aññamaññaṃ avigatapaccayena paccayo."

The four immaterial aggregates are related to one another by way of non-disappearance-condition.

"cattāro khandhā arūpino aññamaññaṃ sahajātapaccayena paccayo."

The four immaterial aggregates are related to one another by way of conascence-condition.

Causal Matrix

The complete set of computational causal conditions or forces is as follows: 1. the root, 2. the object, 3. the predominance, 4. the proximity, 5. the contiguity, 6. the co-nascence, 7. the mutuality, 8. the dependence, 9. the decisive support, 10. the pre-nascence, 11. the post-nascence, 12. the repetition, 13. the kamma, 14. the resultant, 15. the nutriment, 16. the faculty, 17. the jhāna, 18. the path, 19. the association, 20. the dissociation, 21. the presence, 22. the absence, 23. the disappearance, and 24. the non-disappearance.

Existential Baseline
These conditions verify the presence or the absence of a state to ensure the causal chain remains unbroken. The atthi (presence) requires that the cause is currently existing, while the avigata (non-disappearance) ensures the cause has not yet faded. Conversely, the natthi (absence) and the vigata (disappearance) require that the preceding state has ceased or departed to trigger the arising of the next.

Bonding Conditions
These define how different parts of a single moment bond together. The sahajāta (co-nascence) requires states to arise together as one unit, and the aññamañña (mutuality) establishes the reciprocal dependence. The sampayutta (association) provides for the blending of the mental factors through the shared bases and the objects, while the vippayutta (dissociation) allows the mental and the material states to support each other while remaining distinct.

Sequential Bridge
These manage the transition between the moments, ensuring the time t connects to the time t+1. The anantara (proximity) and the samanantara (contiguity) provide for the immediate and the gapless hand-off from one state to the next. The āsevana(repetition) allows the mental states to strengthen the subsequent ones, facilitating habit formation or skill development.

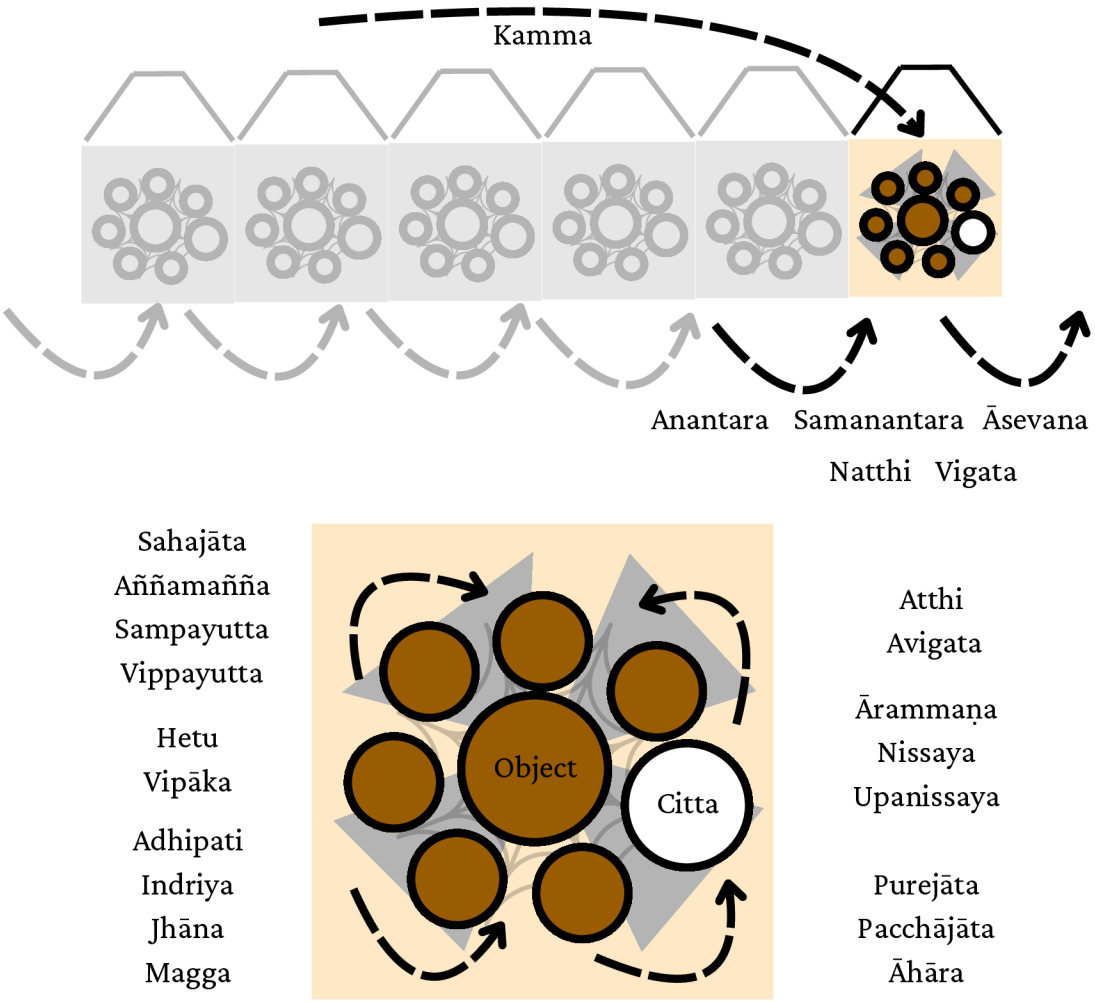


Figure 2.1. Causal Matrix of Existence

Input and Support

These preparatory forces provide inducement. The ārammaṇa (object) is the force that enables the consciousness to arise by providing an object for it to know, while the nissaya (dependence) provides the foundation. The upanissaya (decisive support) acts as the powerful foundation. The purejāta (pre-nascence) involves the states that arose earlier remaining as the support. The pacchājāta (post-nascence) allows the later mental states to support the earlier physical matter. The āhāra (nutriment) provides the force that sustains the physical and the mental life.

Karma System

These define the karmic flavour and the long-term consequences. The hetu (root) is the foundational relationship where the factors like the greed or the wisdom colour the state. The kamma (action) is the intentional force of the volition that generates results, and the vipāka (resultant) represents the orderly maturation of previous actions.

Controllers

These forces exercise control to steer the aggregates. The adhipati (predominance) allows the factor to dominate the moment. The indriya (faculty) provides the central force for the particular moment. The jhāna force fixates the consciousness firmly onto the object, and the magga (path) provides the navigational force towards the destination.

Paccaya Rules, Patterns and Exceptions

The Paṭṭhāna exhibits several rules that are common to all the paccaya forces. No result ever arises from a single causal condition. For instance, a wholesome state requires the convergence of the root, the object, the proximity, and the support, amongst others. Moreover, the factor or the state cannot be its own result, meaning a cetasika like the non-delusion (amoha) can condition the kusala-consciousness but not the non-delusion cetasika itself. Additionally, **no consciousness can arise without the object-dependence (ārammaṇa) force.** It is a conditional force that applies to every type of consciousness without exception.

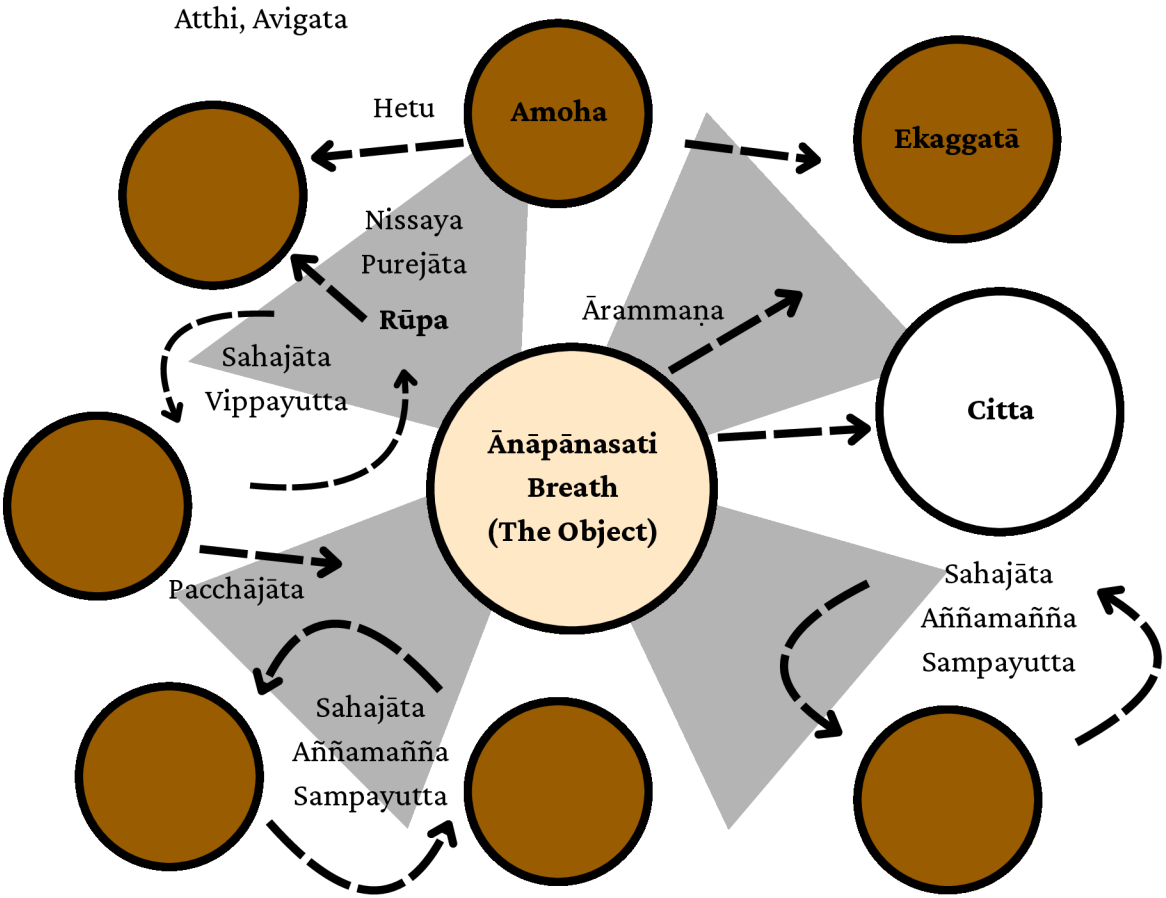


Figure 2.2. Section of Paccaya-satti in Ānāpānasati Consciousness

There are exceptions to the established patterns. The nānākkhaṇika-kamma-paccaya (asynchronous kamma condition) stands as the mechanism permitting a broken timeline, allowing a past volition (cetanā) to produce its result (vipāka) across a significant time-gap. Unlike other forces, the pacchājāta-paccaya (post-nascence) functions as a backward-pointing causal force where the later-arising consciousness supports the preservation of the previously arisen material body. In the arūpa tala (immaterial planes), the system demonstrates its capacity for processing without the nissaya-paccaya (dependence) of the physical matter. There, the four immaterial aggregates, the consciousness, the feeling, the perception, and the mental formations sustain without the matter. Conversely, the nirodha-samāpatti represents the state where the material body persists while the consciousness is entirely absent. At the moment of rebirth (paṭisandhi), the usual pattern of the aññamañña-paccaya that is limited to the interaction between the mental factors, is violated. Here, the rebirth-consciousness and the manoviññāṇadhātu matter act as the mutual conditions for one another, ensuring the continuity of the life-stream across the mind-matter divide.

Mahānaya Framework

The Paṭṭhāna begins with the Paccayuddesa, which serves as the bare list of the 24 conditional relations, and the Paccayaniddesa, which provides the definitions. These definitions explain how the conditional forces work. The first application section of the Paṭṭhāna is the Kusalatika, (wholesome triplet). In the Kusalatika Section, the conditions are applied through a series of seven Vāras or analytical sections. The Paṭiccavāra (dependent arising) and the Sahajātavāra (co-nascence) examine how states arise in dependence and in co-nascence, respectively. The analysis expands into the Nissayavāra (supprt), which focuses on the physical and the mental supports, and the Sampayuttavāra (associated), which deals with the mental factors sharing the same object. The Pañhāvāra (investigation), the most significant section of the Kusalatika, utilises a question and answer format to test the 24 conditions against the permutations of the wholesome, the unwholesome, and the indeterminate states. To process these complex causal links, the text applies the Mahānaya (great methods), which are logical methods used to view every relationship from multiple angles. The final layer of this analysis is the Saṅkhyāvāra (enumeration) that provides the count of the valid causal instances.

The Mahānaya reveals the intricate cross-interactions governing the causal forces. While the twenty-four paccayā establish the primary causal forces, the Mahānaya maps how these forces interact with one another. These interactions clarify whether the specific forces are present, absent, or in conflict. The Saṅkhyāvāra calculates the maximum number of ways these forces overlap or exclude each other.

Traditional linear-propositional logic stemming from the Aristotelian and the Boolean traditions remains fundamentally propositional. It tracks single chains of deduction like P -> Q, but lacks the built-in syntax to map a dynamic field where twenty-four variables overlap and shift based on internal conditioning. In contrast, the Paṭṭhāna operates as a multi-variate matrix. It is a rigorous system of relational forces. Instead of asking if a statement is true or false, it computes the possibilities of combinations involving the twenty-four interacting conditioning vectors.

The Mahānaya creates an overarching matrix by intersecting four logic methods with the six structural divisions of the Mātikā. This results in twenty-four (4*6) investigative frameworks. The four logic methods are structured as follows. The Anuloma Naya is the Positive-positive method. It asserts the presence of the conditioning force and calculates the resulting positive effects. The Paccanīya Naya is the Negative-negative method. It explicitly negates the force to calculate what remains or what survives without that specific conditioning factor. The Anuloma-paccanīya Naya is the Positive-negative method. It asserts the presence of the force while simultaneously negating the other selected force to see where they strictly diverge. The Paccanīya-anuloma Naya is the Negative-positive method. It negates the causal force but asserts the presence of the other selected force.

The system acts as a computing exercise for the permutations, the intersections, and the exclusions of causal forces. The counting process within the Saṅkhyāvāra is divided into two parts. The suddha-saṅkhyā is the baseline count. This represents the pure enumeration for the single isolated condition. It establishes the maximum capacity of the condition before any combinatorial constraints are added. The mūlakam-saṅkhyā is the combined enumeration. Once the baseline is set, the text fixes that condition as the base and sequentially pairs it with the other conditional forces to count the valid intersections. The count naturally shrinks or stays the same as more restrictions are added.

Effect / Cause	K	A	U	K + U	A + U
K	K->K	K->A	K->U	K-> (K+U)	K-> (A+U)
A	A->K	A->A	A->U	A-> (K+U)	A-> (A+U)
U	U->K	U->A	U->U	U-> (K+U)	U-> (A+U)
K + U	(K+U)->K	(K+U)->A	(K+U)->U	(K+U)-> (K+U)	(K+U)-> (A+U)
A + U	(A+U)->K	(A+U)-> A	(A+U)->U	(A+U)-> (K+U)	(A+U)-> (A+U)

Table 2.2. 5x5 Matrix for Mahānaya Application within Kusalatika

Kusalatika Pañhāvāra Mahānaya Example

As an example, we can analyse the Kusalatika components (the wholesome K, the unwholesome A, and the indeterminate U), using the root conditional force (hetu paccaya) as the primary causal force, and according to the Pañhāvāra logic.

The Anuloma method establishes the presence of the hetu-paccaya, and examines the resulting causal pathways. In the Paṭṭhāna, this yields a suddha-saṅkhyā of seven ("hetuyā satta"). The wholesome roots (like the non-greed) condition the wholesome mental states (K -> K), the mind-born matter (K -> U), or both simultaneously (K -> {K, U}). Similarly, the unwholesome roots (like the greed or the hatred) condition the unwholesome states (A -> A), the mind-born matter (A -> U), or both (A -> {A, U}). Finally, the neutral roots in the resultant or the functional consciousness condition the neutral states and the matter (U -> U). The sum (3 + 3 + 1 = 7) proves that while the moral states have high generative power, the neutral field remains the constant baseline.

The Paccanīya method uses negation to identify what remains when the specific condition is absent. When we negate the hetu-paccaya, we isolate the rootless or the ahetuka phenomena. Since the wholesome K and the unwholesome A states are inherently rooted, they cannot manifest without the roots, causing their six causal pathways to collapse. Only the indeterminate U category remains, containing the rootless elements like the five sense consciousnesses. Consequently, only the pathway U -> U survives, resulting in a suddha-saṅkhyā of one ("na-hetuyā ekaṃ"). This demonstrates that the moral duality of K and A is a parameter built upon the neutral baseline.

The Anuloma-paccanīya method begins with the positive presence of the hetu-paccaya as the mūla, but filters through the negation of the subsequent conditions. Unlike the suddha-saṅkhyā of the pure Anuloma, which counts the total generative reach of the condition, this method identifies the pathways that remain when the specific support is withdrawn. For example, using the hetu-paccaya as the mūla, we find that even in the absence of the predominance (na-adhipati), the seven causal pathways of the hetu-paccaya persist. However, as we systematically negate more conditional forces like the co-nascence (na-sahajāta) or the support (na-nissaya), the count collapses.

Effect / Cause	K	A	U	K + U	A + U
K	K->K		K->U	K->(K+U)	
A		A->A	A->U		A->(A+U)
U			U->U		
K + U					
A + U					

Table 2.3. Anuloma-naya Application for Hetu-paccaya and Kusalatika (Pañhāvāra)

Kusalatika (Pañhāvāra), Tikapaṭṭhāna

"kusalaṃ dhammaṃ paccayā kusalo dhammo uppajjati hetupaccayā. kusalaṃ ekaṃ khandhaṃ paccayā tayo khandhā; dve khandhe paccayā dve khandhā... hetuyā satta."

Dependent on a wholesome state, a wholesome state arises by way of root-condition. Dependent on one wholesome aggregate are three wholesome aggregates; dependent on two wholesome aggregates are two wholesome aggregates... In root-condition: seven. [An application of Anuloma Naya]

"na-hetupaccayā abyākataṃ dhammaṃ paccayā abyākato dhammo uppajjati... na-hetuyā ekaṃ."

Dependent on an indeterminate state, an indeterminate state arises by way of non-root-condition... In non-root-condition: one. [An application of Paccanīya Naya]

"hetupaccayā na-ārammaṇā satta, na-adhipatiyā satta, na-anantarā satta, na-samanantarā satta, na-sahajātā tīṇi, na-aññamaññā tīṇi, na-nissayā tīṇi."

With root-condition: non-object seven, non-predominance seven, non-proximity seven, non-contiguity seven, non-co-nascence three, non-mutuality three, non-dependence three. [An application of Anuloma-paccanīya Naya]

"na-hetupaccayā ārammaṇe dve, adhipatiyā dve, anantare dve, samanantare dve, sahajāte dve, aññamaññe dve, nissaye dve."

With non-root-condition: in object-condition two, in predominance two, in proximity two, in contiguity two, in co-nascence two, in mutuality two, in dependence two. [An application of Paccanīya-anuloma Naya]

The Paccanīya-anuloma method reverses the perspective by establishing the absence of the specific conditional force, and then re-introducing the positive conditions to see which ones still hold sway. Here, the mūla is the negation, such as the absence of the hetu-paccaya (na-hetu), which represents the rootless or the ahetuka state. Within this void, the method explores how many pathways are recovered when the positive force like the object condition (ārammaṇa) is applied. For instance, in the Pañhāvāra section, in the absence of the roots (na-hetu), the object condition can still facilitate two pathways (dve). This demonstrates that even when the moral colouring of the consciousness is stripped away, the fundamental ability for the consciousness to arise, given the object (ārammaṇa) is largely preserved.

This mathematical approach, known as the Saṅkhyāvāra, checks the intersection of conditions (paccaya-samosadhāna). This demonstrates that while the moral states (K and A) are powerful, they are specialised parameters. This same logic can be expanded. We can swap the object-condition for the other 24 conditions, apply it to all the 22 triads (tikāni), the 100 dyads (dukāni), and overlay them in the tika-tika, the duka-duka and the tika-duka combinations to map every possible permutation of the existence.

How does Consciousness Propagate?

The hidden layer is the puppeteer.

Anusaya Sutta, Aṅguttara Nikāya

"sattime, bhikkhave, anusayā. katame satta. kāmarāgānusayo, paṭighānusayo, diṭṭhānusayo, vicikicchānusayo, mānānusayo, bhavarāgānusayo, avijjānusayo."

Bhikkhus, there are these seven underlying tendencies. Which seven? The underlying tendency to sensual lust, the underlying tendency to aversion, the underlying tendency to views, the underlying tendency to doubt, the underlying tendency to conceit, the underlying tendency to craving for existence, and the underlying tendency to ignorance.

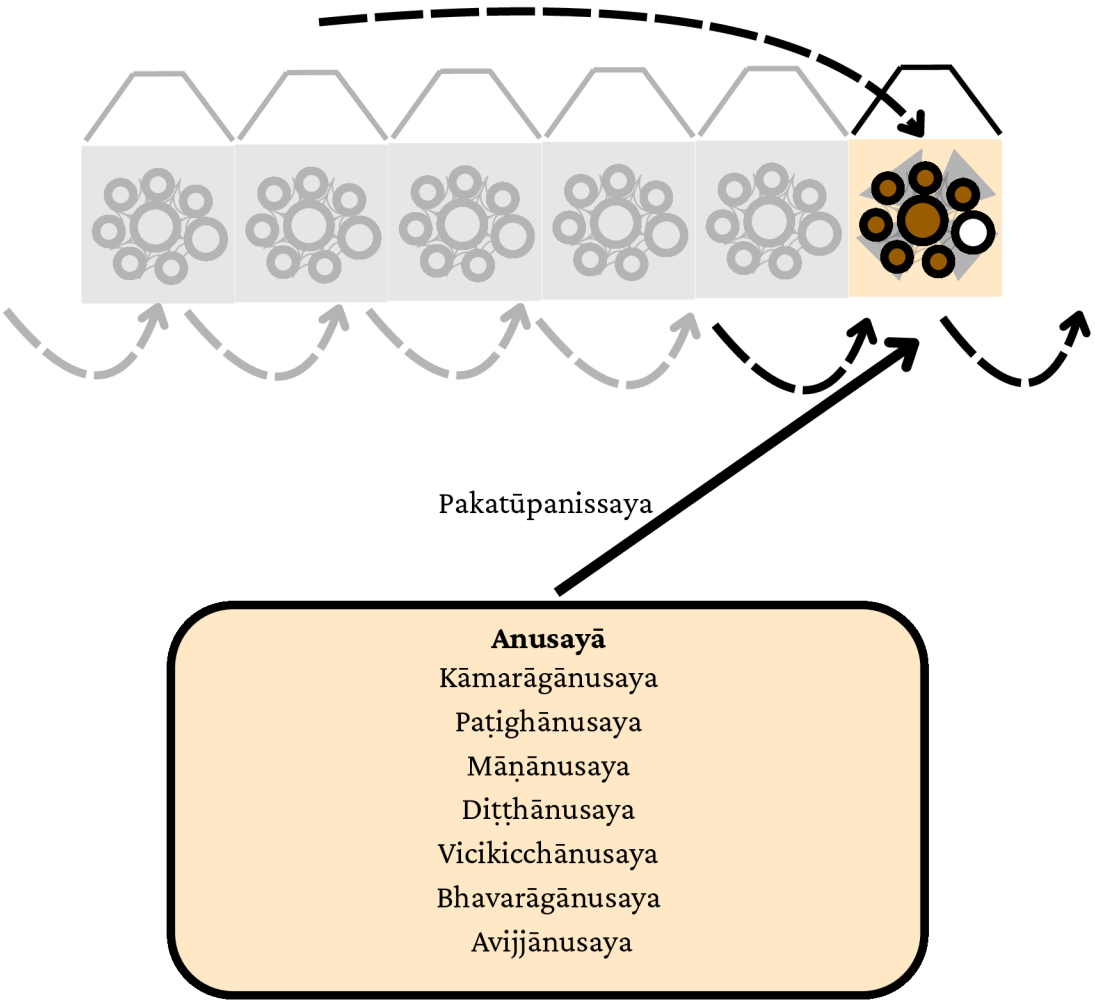


Figure 3.1. Seven Anusayā

Anusaya Hidden Layer

The Dhammasaṅgaṇī examines the anusaya (latent tendencies) in the Anusaya-duka Section. These seven latent tendencies, the lust (kāmarāgānusaya), the aversion (paṭighānusaya), the conceit (māṇānusaya), the views (diṭṭhānusaya), the doubt (vicikicchānusaya), the craving for existence (bhavarāgānusaya), and the ignorance (avijjānusaya), are classified as the anusayā dhammā. All other phenomena, including the consciousness, the matter, and Nibbāna, are categorised as the na-anusayā dhammā. This partition acknowledges that these tendencies possess a unique mode of existence that is not fully covered by the Akusala-duka, implying they are dissociated from the citta (citta-vippayutta). However, in the Theravāda Abhidhamma, the anusayā are considered as associated with the citta (citta-sampayutta). In the Paṭṭhāna, the relationship between the latent and the manifest is governed by the decisive support condition (upanissaya-paccaya).

The supramundane Path or the Magga Consciousness functions to permanently delete the anusaya hidden layer. The Paṭṭhāna specifies “maggo upanissayapaccayena paccayo”, meaning the Path Consciousness is the conditional force by way of the decisive support for the non-arising of future defilements. By taking Nibbāna as its object (ārammaṇa), the Magga moment generates a unique causal force that reaches into the hidden layer of the citta. This contrasts with the Kathāvatthu view that the tendencies must be associated with the citta, where it asks "Kāmarāgānusayo cittasampayuttoti?" to challenge the idea that the latent bias could be dissociated.

The logic of the Kathāvatthu implicitly assumes that the tendency to lust must possess the same properties as the active lust, such as having an object. However, the Cetanā Sutta of the Samyutta Nikāya provides a counter-argument to this momentary-only view, stating "no ce, bhikkhave, ceteti no ce pakappeti, atha ce anuseti, ārammaṇametam hoti viññāṇassa thitiyā", meaning if one does not intend and does not plan, but the tendency still lies latent, this becomes the basis for the persistence of the consciousness. This clarifies that even without the active volition the dormant anusaya functions as a structural foundation. The tendencies act as the hidden regulator that sustains the cycle of the existence, providing the support necessary for the consciousness to persist.

Anusayayamaka, Yamaka

"yassa diṭṭhānusayo viggacchati, tassa vicikicchānusayo viggacchathāti. āmantā."
For whom the underlying tendency to wrong viewsfalls away, doesthe underlying tendency to skeptical doubt also fall away? Yes.

"yassa kāmarāgānusayo oḷāriko viggacchati, tassa paṭighānusayo oḷāriko viggacchathāti. āmantā."
For whom the gross underlying tendency to sensual lust falls away, doesthe gross underlying tendency to aversion also fall away? Yes.

"anāgāmimaggena dvīhi maggehi kāmarāgānusayo ca paṭighānusayo ca viggacchanti."
By the path of non-return, the underlying tendency to sensual lust and the underlying tendency to aversion fall away completely.

"arahattamaggena tayo anusayā viggacchanti mānānusayo ca bhavarāgānusayo ca avijjānusayo ca."
By the path of arahantship, three underlying tendenciesfall away completely: the underlying tendency to conceit, the underlying tendency to craving for existence, and the underlying tendency to ignorance.

	Self-Identity View	Doubt	Lust	Aversion	Conceit	Craving for Existence	Ignorance
Ordinary Stage							
Stream-entry							
Once-returning							
Non-returning							
Arahantship							

Table 3.1. Eradication of Anusayā at Four Stages of Enlightenment

Process of Rebirth

Rebirth is described in the Paṭṭhāna as a precise and continuous transfer of conditional forces. The immediate bridge between the death consciousness (cuti citta) and the rebirth-linking consciousness (paṭisandhi citta) is the proximity condition (anantara-paccaya-satti) and the contiguity condition (samanantara-paccaya-satti). The cuti citta acts as the anantara-paccaya and the samanantara-paccaya for the very next mind-moment, which is the paṭisandhi citta. There is no pause or in-between state, as the cessation of the last mind-moment is the direct condition for the arising of the first mind-moment of new life.

The specific destination and the nature of rebirth are governed by the asynchronous kamma condition (nānākkhaṇika-kamma-paccaya). Although the volitional action performed earlier has ceased, it retains the satti that forces the resultant consciousness to arise at the moment of the paṭisandhi. For this kamma to be fertile, it must be supported by the latent tendencies acting as the natural decisive support or the pakatūpanissaya-paccaya. Without the latent craving for existence known as the bhavarāgānusaya, the cuti citta will not grasp at the new existence.

At the moment of the death, an object must present itself via the ārammaṇa-paccaya. This object is one of the three possibilities: the memory of the past action (kamma), the sign of that action (kamma-nimitta), or the sign of the destination (gati-nimitta) such as the mother's womb. Because the anusayā are present as the decisive support, the cuti citta clings to this object, and the paṭisandhi citta of the next life takes this exact same object as the foundation.

The conception is also supported by the sahajāta-paccaya where the mental and the physical phenomena mutually support each other, the moment they arise. The Paṭṭhāna states "okkantikkhane nāmarūpaṃ aññamaññam sahajātapapaccayena paccayo", meaning at the moment of the descent, the mind and the matter are the condition for one another. Despite arising together, they remain fundamentally distinct via the dissociation condition (vippayutta-paccaya), as the mental states are formless and object-knowing while the matter is blind.

Kusalatika, Tikapaṭṭhāna

"rāgānusayo... akusalassa dhammassa upanissayapaccayena paccayo."
The underlying tendency to lust... is related to an unwholesome state by way of decisive dependence-condition.

"maggañāṇaṃ... pakatūpanissayapaccayena paccayo... sabbesaṃ akusalānaṃ dhammānaṃ samucchedāya."
Path-knowledge... is related by way of natural decisive dependence-condition... to the eradication of all unwholesome states.

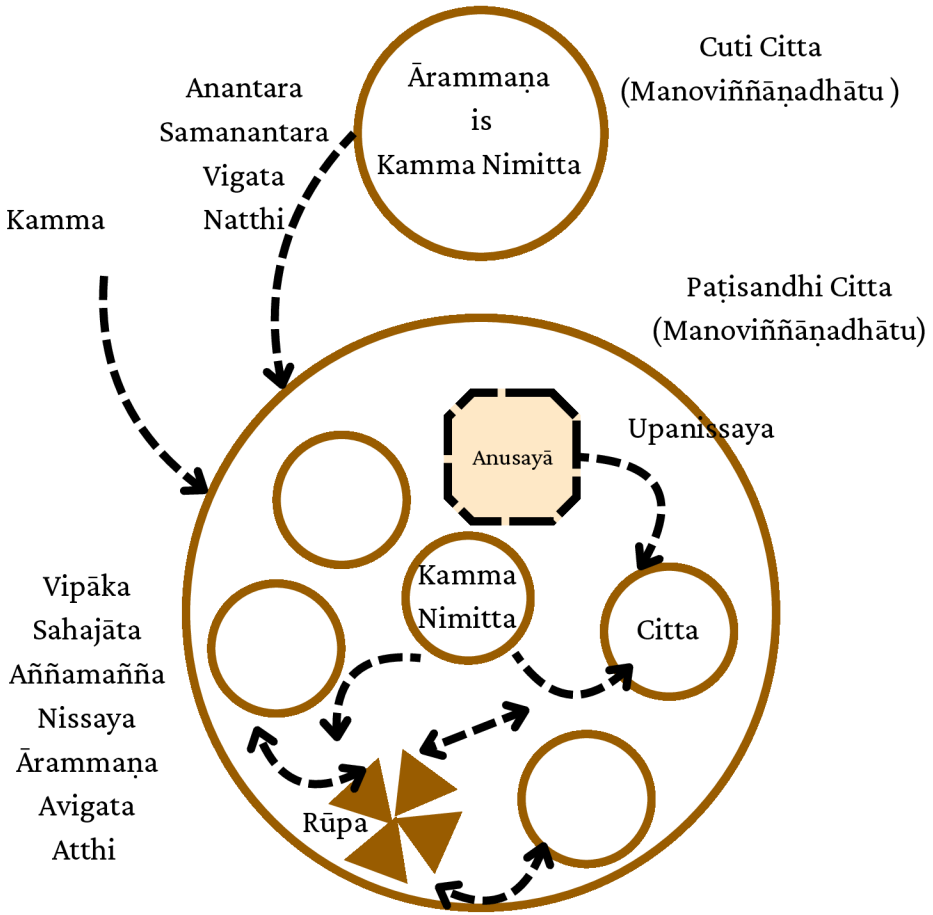


Figure 3.2. Key Causal Forces in Rebirth

Bhavāṅga Consciousness

The bhavāṅga is a functional state of consciousness categorised as resultant indeterminate (vipākābyākata) phenomenon. It maintains consciousness stream when active sensory and mental processing is absent. The Paṭṭhāna describes its emergence by stating "paṭisandhicittaṃ bhavāṅgassa anantarapaccayena paccayo", meaning the rebirth-linking consciousness is the condition for the first bhavāṅga by way of the proximity condition.

The bhavāṅga must possess the object inherited from the previous cuti citta. This ārammaṇa is not a present sensory stimulus but the kamma, the kamma-nimitta, or the gati-nimitta perceived in the final moment of the previous life. This ensures that these three stages of the existence, the death, the rebirth, and the continuum, are functionally identical in their object of consciousness.

When a sensory object strikes the sense-base, the bhavāṅga vibrates to allow the active mind to take over. Throughout life, the bhavāṅga relies on the matter associated with the manoviññāṇadhātu as the pre-nascence support (purejāta-paccaya). The matter arises first and stays present long enough for the consciousness to arise on it. Although the bhavāṅga is devoid of the active defilements, it co-exists with the anusayā in the individual stream. Because it is a resultant, it cannot generate new kamma, but its presence as the continuum allows the anusayā to remain throughout the gaps between active thoughts.

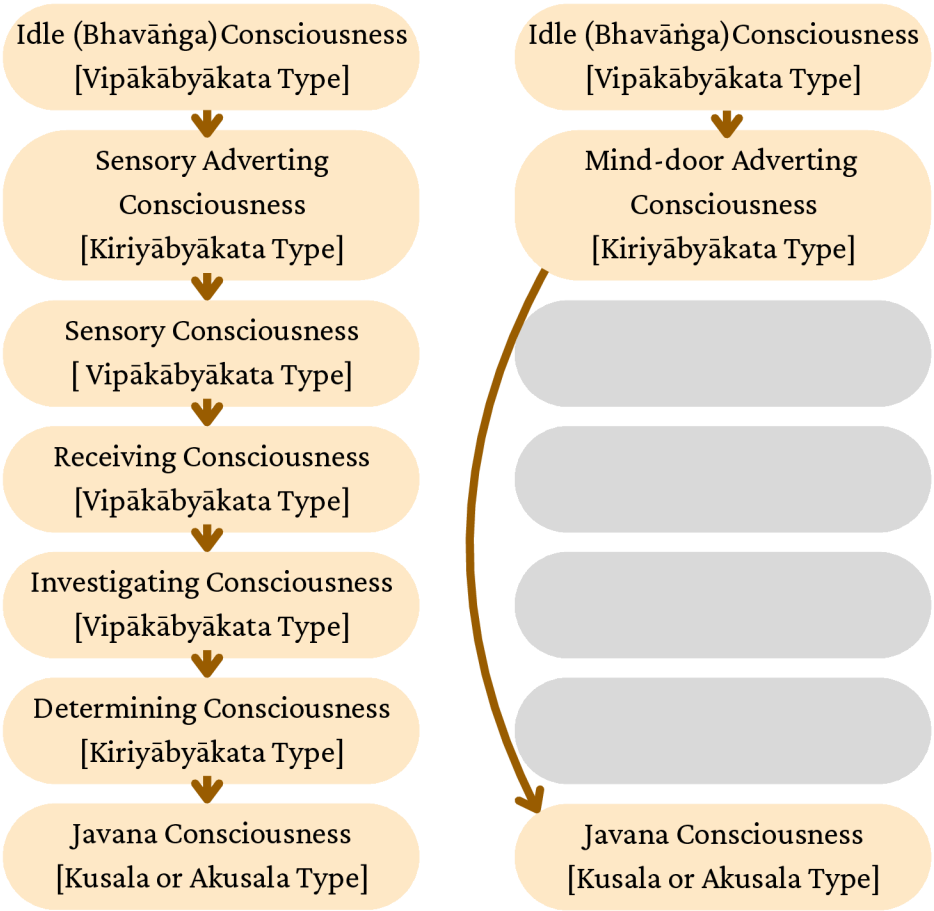


Figure 3.3. Sensory and Mind-door Pathways

Sensory Sequence

The Paṭṭhāna defines the transition from the bhavāṅga to the active thought through the shifts in the proximity condition known as the anantara-paccaya. The cognitive process begins with the bhavāṅga which is categorised as vipākābyākata (resultant indeterminate) state. It serves as the base consciousness before the mind turns towards the object. The Paṭṭhāna describes the first transition by stating "bhavāṅgaṃ āvattanāya anantarapaccayena paccayo", meaning the bhavāṅga is the condition for the adverting consciousness by way of the proximity condition. This shift moves from the resultant state to the functional state known as the kiriyābyākata. The Paṭṭhāna specifies "vipākābyākato dhammo kiriyābyākatassa dhammassa anantarapaccayena paccayo", meaning the resultant indeterminate is the condition for the functional indeterminate by way of the proximity condition.

Once the mind has adverted to one of the sense-doors such as the eye or the ear, the actual sense-consciousness arises. This is a resultant state because it is the fruit of a past kamma. The Paṭṭhāna explains the kiriyā to the vipāka transition stating "kiriyābyākato dhammo vipākābyākatassa dhammassa anantarapaccayena paccayo", meaning the functional indeterminate state is the condition for the resultant indeterminate state by way of the proximity condition. Following this, the mind must receive the object through the receiving consciousness which is also grouped under the vipāka category. This transition is specified by "cakkhuviññāṇadhātu tassasampayuttakā ca dhammā manodhātuyā tassasampayuttakānañca dhammānaṃ anantarapaccayena paccayo", identifying the eye-consciousness element as the proximity condition for the (receiving)mind-element.

The next stage involves the mind investigating the object. The text describes this transition stating "manodhātu tassasampayuttakā ca dhammā manoviññāṇadhātuyā tassasampayuttakānañca dhammānaṃ anantarapaccayena paccayo", meaning the (receiving) mind-element is the proximity condition for the (investigating) mind-consciousness-element. Next, before a moral impulse can occur, the mind must determine the object through a functional indeterminate consciousness (kiriyābyākata).

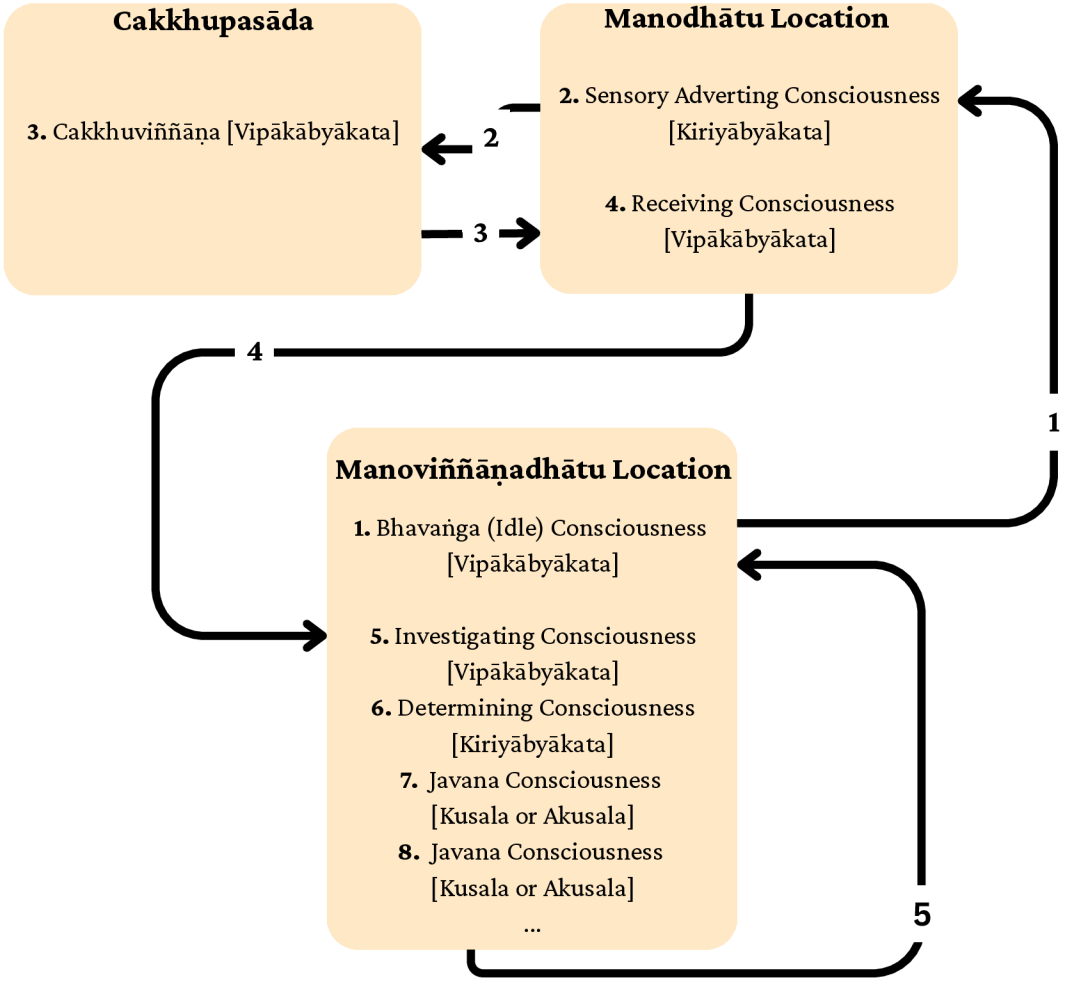


Figure 3.4. Process of Visual Perception

The impulse phase known as the javana begins when the functional determining consciousness conditions the wholesome or the unwholesome state. This transition from the indeterminate state to the morally coloured state is specified by "kiriyābyākato dhammo kusalassa dhammassa anantarapaccayena paccayo", meaning the functional indeterminate consciousness is the proximity condition for the wholesome consciousness. If the moment's disposition is unwholesome, it conditions an akusala state instead.

Once the wholesome moment arises, it continues to condition more wholesome moments. The text specifies "purimā purimā kusalā dhammā pacchimānaṃ pacchimānaṃ kusalānaṃ dhammānaṃ anantarapaccayena paccayo", meaning the preceding wholesome states are the proximity condition for the succeeding wholesome states.

The sequence concludes with the resultant registration consciousness or the tadārammaṇa consciousness or it drops directly back into the life-continuum. The Paṭṭhāna states "javanaṃ bhavāṅgassa anantarapaccayena paccayo", meaning the active thought is the proximity condition for the bhavāṅga. The continuity of the bhavāṅga is expressed as "bhavāṅgaṃ bhavāṅgassa anantarapaccayena paccayo", meaning one life-continuum moment is the proximity condition for the succeeding moment by way of the proximity condition.

Mind-door Sequence

When mind deals with the mental objects or the dhammārammaṇa, the sequence is structurally distinct because the manodhātu is completely absent. The entire process occurs within the manoviññāṇadhātu. The process begins when the bhavāṅga is interrupted and turns towards the mental object such as a memory or a concept. In the mind-door process, there is no sensing, receiving, or investigating stage. The mind-door adverting consciousness performs the function of determining. This is followed by the javana consciousness directly. This represents the transfer from the functional indeterminate to the wholesome or the unwholesome state. The active javana state then sustains itself through the anantara-paccaya before the consciousness reverts to the bhavāṅga and sustains that continuum through further anantara-paccaya forces.

Is there a Path to Liberation?

Four truths, one object, one moment

Jhānaduka-niddesa, Nikkhepa Kaṇḍa, Dhammasaṅgaṇī

"katame dhammā jhānaṅgā. vitakko vicāro pīti cittassekaggatā somanassindriyaṃ domanassindriyaṃ upekkhindriyaṃ. ime dhammā jhānaṅgā."

Which states are jhāna factors? Initial application, sustained application, zest, one-pointedness of mind, the faculty of joy, the faculty of displeasure, and the faculty of equanimity. These states are jhāna factors.

Nature of Samādhi

The terms samādhi and ekaggatā function interchangeably within the Paṭṭhāna system. When the Paṭṭhāna explains the jhāna condition, it specifically employs the term cittassekaggatā which means the one-pointedness of mind. The text defines this relationship by stating "cittassekaggatā jhānasampayuttakānaṃ dhammānaṃ tamsamuṭṭhānañca rūpānaṃ jhānapaccayena paccayo", meaning the one-pointedness of mind is the condition for the states associated with the Jhāna and for the associated matter by way of the jhāna condition.

A single mental factor can perform multiple roles depending on its function. When the exact same mental factor is explained as the faculty conditional force (indriya-paccaya-satti), the Paṭṭhāna replaces the previous term with the samādhindriya or the faculty of concentration. This is expressed in the phrase "samādhindriyaṃ sampayuttakānaṃ dhammānaṃ tamsamuṭṭhānañca rūpānaṃ indriyapaccayena paccayo", which translates to the concentration faculty is the condition for the associated states and for the associated matter by way of the faculty condition.

Jhāna Condition and Seven Factors

The Paṭṭhāna defines the jhāna-paccaya-satti by detailing the specific factors and their relationships to both the consciousness and the matter. This relationship is summarised by the statement "jhānaṅgāni jhānasampayuttakānaṃ dhammānaṃ tamsamuṭṭhānānañca rūpānaṃ jhānapaccayena paccayo", meaning the jhāna factors are related to the mental factors associated with the Jhāna and to the associated matter by way of the jhāna condition.

There are seven jhāna factors included in the Paṭṭhāna system which cover both the right samādhi or the sammā-samādhi, and the wrong samādhi or the micchā-samādhi. Acting by way of the jhāna condition, these factors are enumerated as the initial application (vitakka), the sustained application (vicāra), the rapture (pīti), the bliss or joy (sukha or somanassa), the displeasure (domanassa), the equanimity (upekkhā), and the one-pointedness of mind (ekaggatā).

Figure 4.1. Categorisation of Entities by Jhāna Factor Association

The word jhāna is derived from the root "jhe" which carries the meaning of contemplating or burning. Within the Paṭṭhāna system, these factors perform two simultaneous functions where they force the consciousness to adhere to its ārammaṇa like a nail driven into wood while actively suppressing the five hindrances known as the nīvaraṇa. The five hindrances are the sensory desire (kāmacchanda), the ill will (vyāpāda), the sloth and torpor (thīna-middha), the restlessness and remorse (uddhacca-kukkucca), and the skeptical doubt (vicikicchā).

All states of being can be systematically divided into three distinct categories based on their operational relationship to the jhāna factors. The first category is the jhāna-sampayuttā dhammā (the states associated with the jhāna factors), which are the mental states that contain the jhāna factors. These include meditative states like the lofty (mahaggata) and the supramundane consciousness, as well as the wholesome or the unwholesome consciousness that possess the jhāna factors, such as the vitakka, in a weaker form. The second category consists of the na-jhāna-sampayuttā dhammā (the states not associated with the jhāna factors), which are the types of consciousness that are either too weak or too specialised to possess the jhāna factors, such as the five-fold sense-consciousness, along with the individual jhāna factors themselves when isolated from their associated states. The third category is the ajhānā dhammā (the states exempt from the jhāna classification), which primarily include the matter (rūpa) and Nibbāna. Because the jhāna factors are strictly mental qualities, the physical matter and the Unconditioned Element can never be associated with them.

Functional Mechanisms of Jhāna Factors

The jhāna-paccaya-satti acts as the gravitational force of the consciousness. Each associated factor has a specific role. The vitakka allows the citta to target the object and the vicāra allows the citta to sustain that targeting. The pīti allows the citta to sustain interest in the object while the sukha or the somanassa allows it to sustain the continued flow of blissful focus. Finally, the ekaggatā enables the citta to fixate on the object. The jhāna factors interact significantly with the kamma-paccaya. The mind strengthened by the jhāna factors creates the garuka-kamma (weighty karma) because the jhāna condition makes the intention or the cetanā exceptionally powerful and pointed.

Mahāsatipaṭṭhāna Sutta, Dīgha Nikāya

"katamo ca, bhikkhave, sammāsamādhi. idha, bhikkhave, bhikkhu vivicceva kāmehi vivicca akusalehi dhammehi savitakkaṃ savicāraṃ vivekajaṃ pītisukhaṃ paṭhamaṃ jhānaṃ upasampajja viharati. vitakkavicārānaṃ vūpasamā ajjhattaṃ sampasādanaṃ cetaso ekodibhāvaṃ avitakkaṃ avicāraṃ samādhijaṃ pītisukhaṃ dutiyaṃ jhānaṃ upasampajja viharati. pītiyā ca virāgā upekkhako ca viharati sato ca sampajāno sukhañca kāyena paṭisaṃvedeti yaṃ taṃ ariyā ācikkhanti 'upekkhako satimā sukhavihārī'ti tatiyaṃ jhānaṃ upasampajja viharati. sukhassa ca pahānā dukkhassa ca pahānā pubbeva somanassodomanassānaṃ atthaṅgamā adukkhaṃ asukhaṃ upekkhāsatipārisuddhiṃ catutthaṃ jhānaṃ upasampajja viharati. ayaṃ vuccati, bhikkhave, sammāsamādhi."

And what, bhikkhus, is right concentration? Here, bhikkhus, a bhikkhu, detached from sense-desires, detached from unwholesome states, enters and remains in the first jhāna, which is with initial and sustained application, filled with zest and bliss born of detachment. And with the subsiding of initial and sustained application, by gaining inner tranquillity and oneness of mind, he enters and remains in the second jhāna, which is without initial and sustained application, filled with zest and bliss born of concentration. And with the fading away of zest, he remains equanimous, mindful and clearly aware, and experiences in himself that bliss of which the Noble Ones say: "Equanimous and mindful, he dwells in bliss," and he enters and remains in the third jhāna. And with the abandoning of pleasure and pain, as with the earlier disappearance of joy and sorrow, he enters and remains in the fourth jhāna, which is beyond pleasure and pain, and purified by equanimity and mindfulness. This, bhikkhus, is called right concentration.

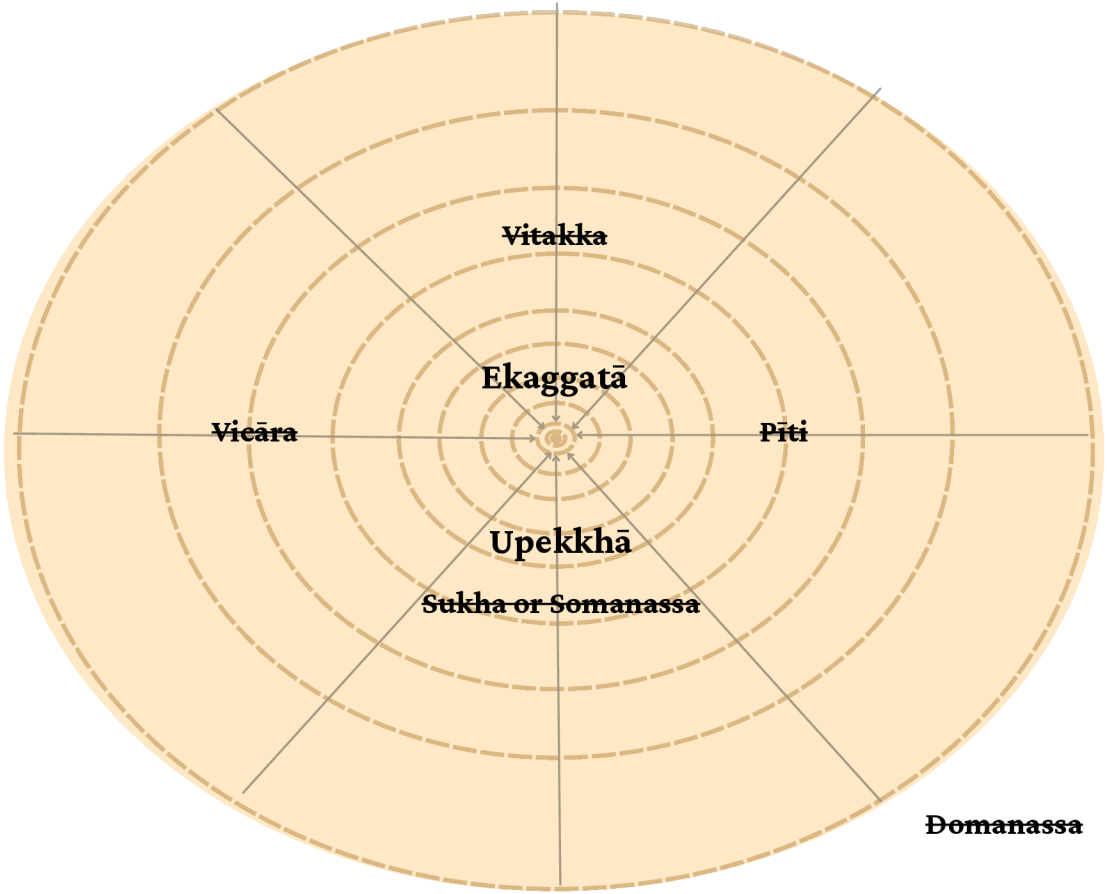


Figure 4.2. Active Jhāna Factors in Fifth Jhāna

Rūpajjhāna

The Rūpajjhāna represents the wholesome states that have transitioned from the sense-sphere or the kāmāvacara bhūmi to the higher fine-material sphere or the rūpāvacara bhūmi. The Paṭṭhāna explains "kāmāvacaram kusalam rūpāvacarassa kusalassa anantarapaccayena paccayo", meaning the sense-sphere wholesome states are the condition for the fine-material sphere wholesome states by way of the proximity condition.

The Paṭṭhāna refines the Jhāna system into a fivefold classification. In the First Jhāna, the consciousness is associated with these five factors: the vitakka, the vicāra, the pīti, the sukha, and the ekaggatā. As the meditation deepens into the Second Jhāna, the vitakka is dropped and in the Third Jhāna, the vicāra falls away. The Fourth jhāna is reached when the pīti is dropped. In the Fifth Jhāna, the sukha becomes the upekkhā (equanimity) resulting in the state where the nature of the consciousness is neutral. This state remains unified with the object through the ekaggatā. The sammā-samādhi (right concentration) serves as the path factor leading towards the cessation of suffering as stated in "sammāsamādhi maggaṅgaṃ maggasampayuttakānaṃ dhammānaṃ... maggapaccayena paccayo".

Controlling Forces and Lock-in Effect

The samādhindriya (faculty of concentration) acts as the controlling force over the consciousness and commands the other cetasikā. The āsevana-paccaya (repetition condition) provides the lock-in effect on the ārammaṇa (frequently the luminous nimitta) that allows the Jhāna to last for hours. Once the first moment of the Rūpajjhāna arises, it becomes the āsevana-paccaya for the next moment as described by the"purimā purimā rūpāvacarā kusalā dhammā pacchimānaṃ pacchimānaṃ rūpāvacarānaṃ kusalānaṃ dhammānaṃ āsevanapaccayena paccayo". Unlike the jittery sense-sphere thoughts, the Jhāna stream becomes self-sustaining.

Asamādhi

- Lacks focus
- Does not contain jhāna factors of sammā-samādhi
- Turbulent states of rapidly changing ārammaṇā or thoughtless states as ārammaṇā, that lacks one-pointedness

Sammā-samādhi

- Includes all Rūpajjhāna
- Has one-pointedness jhāna factor
- Is a prerequisite for lokuttara Magga Consciousness

Micchā-samādhi

- Associated with akusalāmūlā
- Has a pleasant feeling (somanassa) if associated with lobha cetasika
- Has an unpleasant feeling (domanassa) if associated with dosa cetasika
- Excessive effort can lead to unpleasant concentration

Figure 4.3. Classifications of Concentration

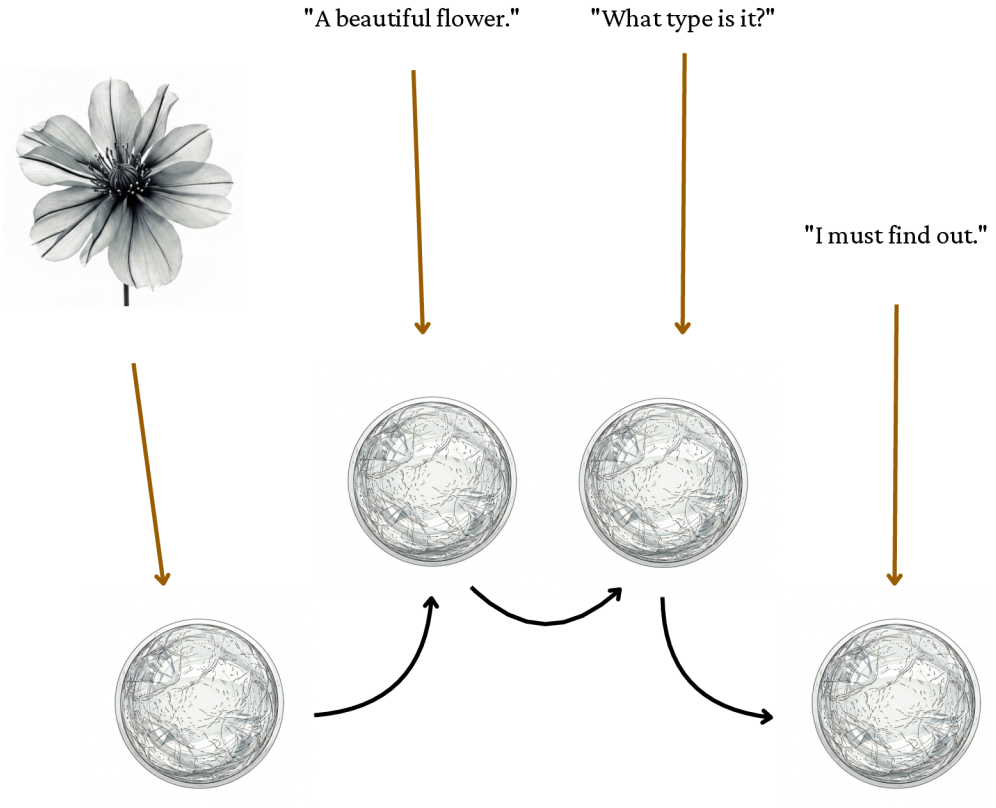


Figure 4.4. Scattered Stream of Consciousness
through Shifting Uneven Mental Lens of Knowing

Samādhi as Gateway to Wisdom

The samādhi is linked to the paññā or the wisdom through the nissaya-paccaya (dependence condition). Also, the samādhi factor along side four other factors, the saddhā (faith), the viriya (effort), the sati (mindfulness) and the paññā (wisdom) act through the indriya-paccaya. This is supported by the statement "saddhindriyaṃ viriyindriyaṃ satindriyaṃ samādhindriyaṃ paññindriyaṃ sampayuttakānaṃ dhammānaṃ taṃsamuṭṭhānañca rūpānaṃ indriyapaccayena paccayo". The stability of the ekaggatā (one-pointedness) acts as the support for the wisdom to perform its function of discerning the conditioned nature of reality. Without this support, the wisdom cannot effectively discern the impermanent, the non-self, or the unsatisfactory natures.

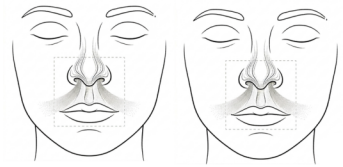
Asamādhi Vipassanā Thoughtless State

The Paṭṭhāna logic suggests that the thoughtless awareness state that is achieved through vipassanā meditation with inadequate samādhi, is not the same as the bhavāṅga. The bhavāṅga has the fixed object that is one of the three kamma related ārammaṇā, while the awareness of the thoughtless state involves a present object that is the state of 'peace'.

If consciousness takes the thoughtlessness as the ārammaṇa, it can be categorised as kusala-javana. Due to the āsevana-paccaya (repetition condition), this quiet but shallow repetition leads to looping and stagnation. Such a practice devoid of the ekaggatā (one-pointednes) unknowingly sustains a refined existence rather than working to end it.

Micchā-samādhi

The jhāna-paccaya is ethically neutral in its mechanics and works the same way for both wholesome and unwholesome mental states. When the jhāna factors arise in the akusala citta, they are known as micchā-samādhi. The jhāna factors provide the stability required for greed or anger to persist and continue to conduct unwholesome acts.



State Devoid of 'Mental Chatter'

Uneven Lens (Observer Lacks Focus)

Figure 4.5. Contemplation of Impermanence with Insufficient Ekaggatā

Micchā-samādhi manifests through lobha (greed) and dosa(hatred). The somanassa-sahagata micchā-samādhi is rooted in greed and accompanied by pleasure, which is the nature of infatuation. Conversely, the domanassa-sahagata micchā-samādhi is rooted in hatred and accompanied by displeasure, representing the fixated nature of resentment. The text notes "domanassaṃ dosasampayuttakānaṃ dhammānaṃ jhānapaccayena paccayo", meaning the displeasure as the jhāna factor is related to the states associated with the displeasure by way of the jhāna condition.

Excessive effort can shift the consciousness into uddhacca or restlessness, greed, or hatred by disrupting the balance of the indriya factors. If viriya (effort) is not balanced, it becomes micchā-vāyāma (wrong effort). This is expressed in "lobha-sahagatā ekaggatā lobha sampayuttakānam dhammānam jhāna paccayena paccayo", meaning the one-pointedness accompanying the greed is related to the greed-associated states by way of the jhāna conditional force.

Ānāpānasati for Samādhi and Paññā

The Ānāpānasati (mindfulness of breathing) Sutta of the Majjhima Nikāya details 16 stages of progression, from the physical breath to the liberation. The practice is divided into four tetrads, refining the practitioner's subtlety and stability of the concentration in the first three. They explain the attainment of the four Jhānā (five Jhānā according to the Abhidhamma classification). The fourth tetrad explains the development of insight, taking breath-related fabrications, either physical or mental.

The first tetrad explains the process by grounding the focus on the grossest form of fabrication, the kāyasaṅkhāra. As the mind stills, the length of the breath changes from the long to the short. Then the entire cycle of the breath is observed (sabbakāyappaṭisaṃvedī). The tetrad concludes with the stilling of the bodily fabrications (passambhayaṃ kāyasaṅkhāraṃ). This stage serves as the transition from the physical object (the in-breath and out-breath) as the ārammaṇa to the luminous mental image (nimitta) made up of fine matter.

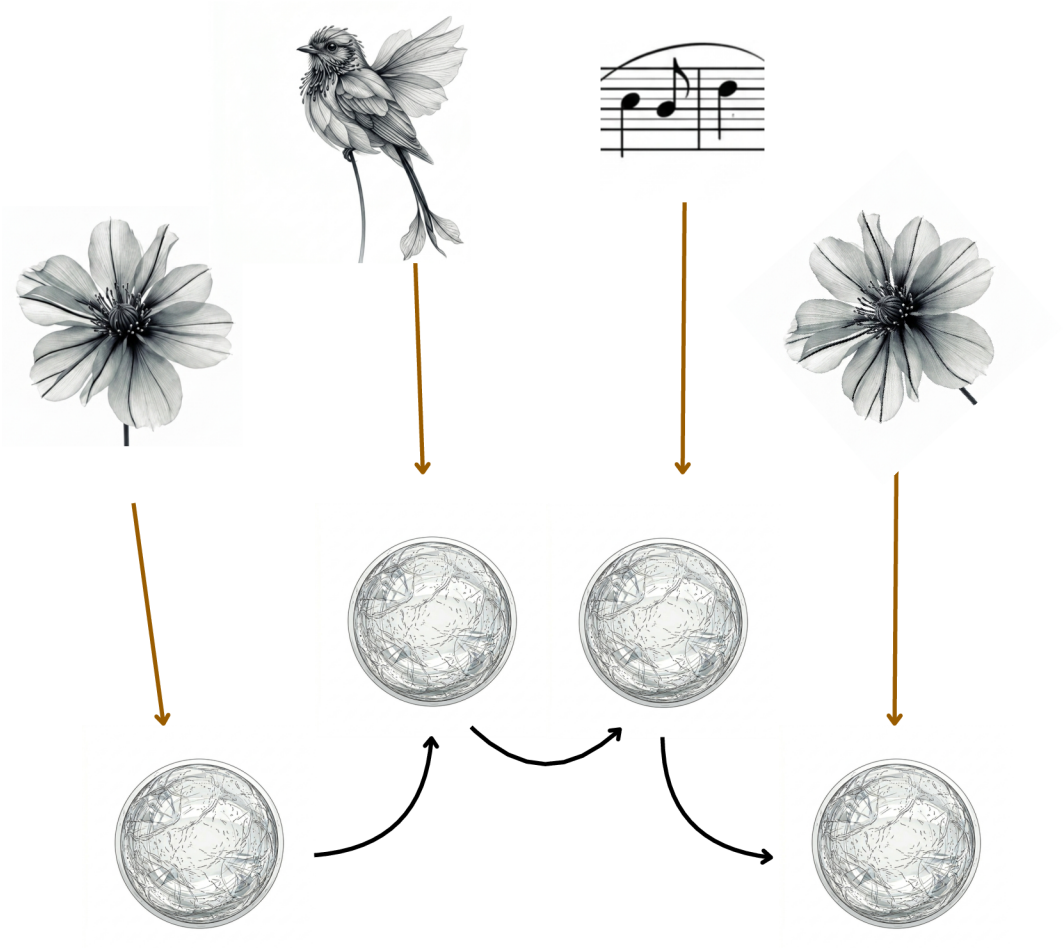


Figure 4.6. Mindful Stream of Consciousness
through Shifting Uneven Mental Lens of Knowing

Ānāpānakathā, Paṭisambhidāmagga, Khuddaka Nikāya

"assāso ekārammaṇaṃ, passāso ekārammaṇaṃ, nimittaṃ ekārammaṇaṃ."
The in-breath is one object, the out-breath is one object, and the sign (nimitta) is one object.

"yaṃ nimittaṃ, tad ekaggatā. yā ekaggatā, taṃ nimittaṃ."
That which is the sign is one-pointedness; that which is one-pointedness is the sign.

Upakkilesa Sutta, Majjhima Nikāya

"yato kho me, anuruddha, vicikicchā upakkileso pahīno ahosi... tasmā me samādhi na cavati. samādhimhi accute obhāso na antaradhāyati dassanañca rūpānaṃ. so ca me obhāso sabbaṃ divasaṃ tiṭṭhati, sabbaṃ rattiṃ tiṭṭhati, sabbaṃ divasarattiṃ tiṭṭhati."
When, Anuruddha, the imperfection of doubt had been abandoned in me... then my concentration did not fall away. When the concentration did not fall away, the illumination did not disappear, nor did the vision of forms. That illumination of mine lasted all day, it lasted all night, it lasted all day and night.

The transition to the second tetrad marks the movement from the mindfulness of the physical breath to the internal experience of the nimitta. It is at this juncture that the mental image becomes the ārammaṇa for the arising of the jhāna factors. The initial stages of the second tetrad explain the First Jhāna. The vitakka and the vicāra are the primary engines driving the focus towards the nimitta. The vitakka acts as the initial application or striking of the mind onto the object, while the vicāra maintains the sustained anchoring. These allow the mind to stay tethered to the mental sign despite the potential for sensory distraction. However, their presence renders the state gross and unstable, as they represent a form of internal movement.

As the practitioner progresses through the second tetrad, the mind attains the stilling of the vitakka and the vicāra. The practitioner enters the Second Jhāna, where the nimitta is held without the need for active mental striking. The mental fabrication (cittasaṅkhāra) is now characterised by the pīti and the sukha. The practitioner begins to experience the rapture (pītipaṭisaṃvedī). This deep rapture is the result of the mind successfully grasping the refined nimitta as the stable internal object.

The seventh and eighth stages of the Ānāpānasati Sutta focus specifically on the cittasaṅkhāra or the mental fabrications. The mental fabrications become increasingly subtle (passambhayaṃ cittasaṅkhāraṃ), which correlates to the transition from the rapture of the Second Jhāna, the bliss of the Third Jhāna to the equanimity of the Fourth.

By the conclusion of the second tetrad, the practitioner reaches the Fourth Jhāna, characterised by the purity of the one-pointedness and the equanimity. In this state, the physical breath is described as having completely ceased. The mind remains perfectly unified with the nimitta, yet the feeling is neither painful nor pleasant. The third tetrad shifts focus to the quality of the consciousness (citta) itself rather than its fabrications. The practitioner goes through the stages of the gladdening-the-mind (abhippamodayaṃ cittaṃ) and the steadying-the-mind (samādahaṃ cittaṃ). The Paṭisambhidāmagga explains the steadying the mind as the pinnacle of the one-pointedness ("samādahaṃ cittanti ekaggaṃ ṭhapeti.").

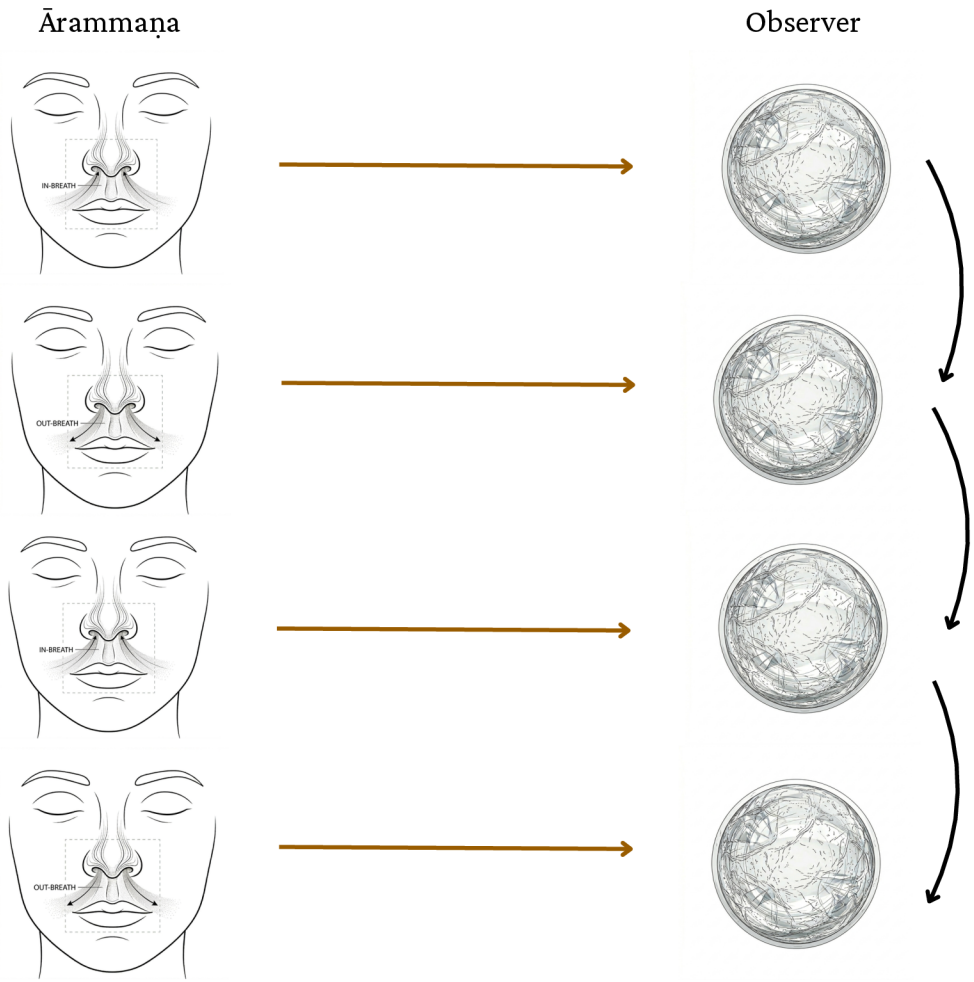


Figure 4.7. Ānāpānasati with In-breath and Out-breath as Ārammaṇā

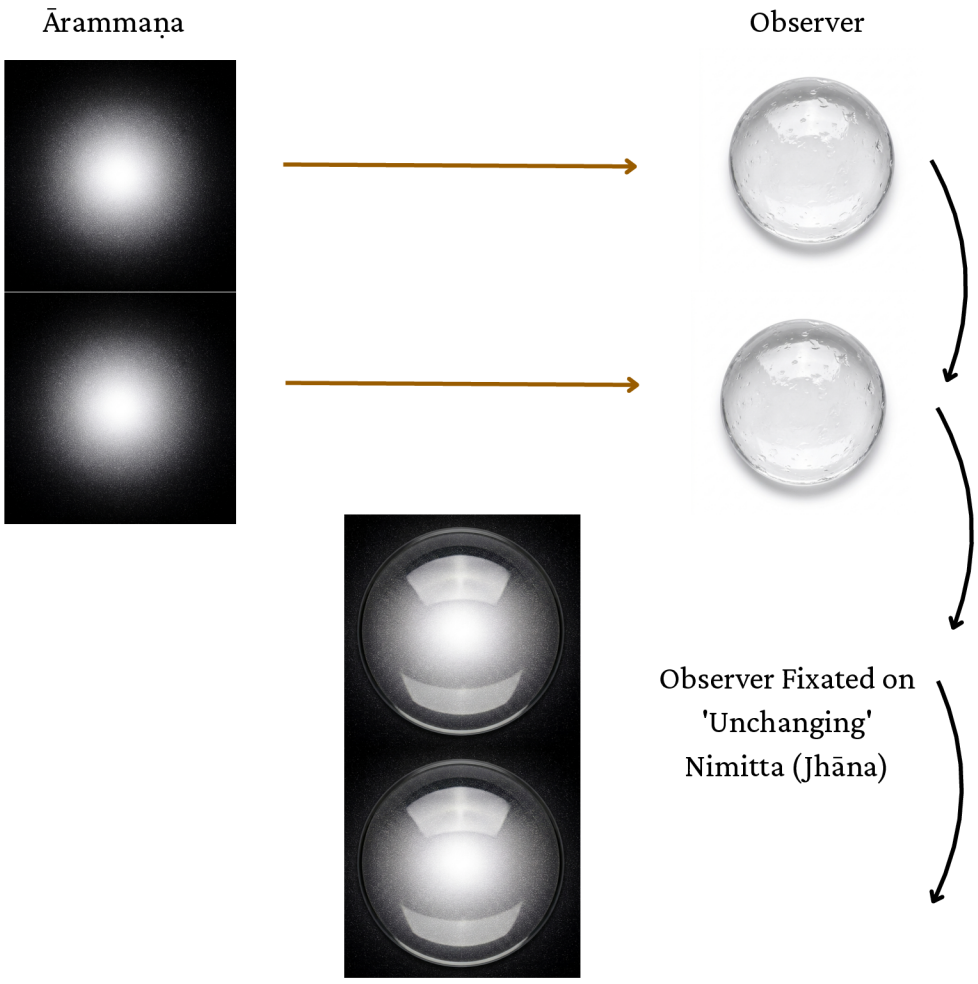


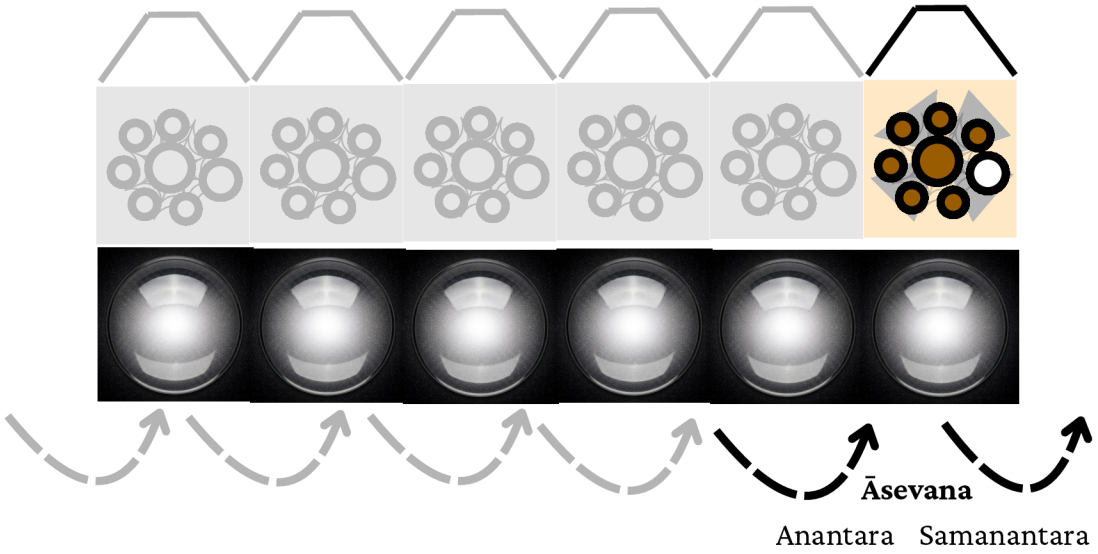
Figure 4.8. Ānāpānasati with Nimitta as Ārammaṇa

The Stage 12 or the stage of "vimocayaṃ cittaṃ" (releasing the mind) is the transition point where the practitioner emerges from the grip of the jhānic absorption. Having already been released from the nīvaraṇa earlier prior to the attainment of the jhāna, this releasing refers to the detachment from the Jhāna. The mind is released from its immersion in the nimitta so that it can stand back as the observer. However, the Paṭisambhidāmagga interprets this as the releasing of the nīvaraṇa.

The fourth tetrad is the vipassanā phase. It starts by applying the stilled mind to the contemplation of impermanence (aniccānupassī). After emerging from the Jhāna, the practitioner observes the rise and the fall of one of the conditioned phenomena (saṅkhārā), for example the physical breath, the mental image or the sensations. Following the comprehension of the impermanence, the practitioner moves to the contemplation of the fading away (virāgānupassī) of the conditioned phenomena. The mind loses interest in the saṅkhārā. In the fifteenth stage, the practitioner focuses on the contemplation of cessation (nirodhānupassī). The mind focuses on the gap of the vanishing of phenomena. The sixteenth stage is the contemplation of relinquishment (paṭinissaggānupassī), the final leaving of the conditioned phenomena as the objects of consciousness. The practitioner moves towards the experiencing of the Unconditioned Element.

Role of Jhāna for Paññā

The attainment of the Sotāpatti-magga Consciousness requires the ekaggatā factor. Within the Dhammasaṅgaṇī, the attainment of the Magga Consciousness is systematically categorised into five distinct types determined by the specific level of the jhāna factors present at the moment of the realisation. For a practitioner realising the Magga Consciousness via the First-Jhāna-route, all the five wholesome jhāna factors are present. In the Second-Jhāna-route, the vitakka is dropped for the greater refinement and this process continues until the Fifth-Jhāna-route, where only the ekaggatā remains. The Abhidhamma maintains that every Magga Consciousness is attained through one of these five levels of absorption because the Magga Consciousness moment is inherently a jhānic level focussed event.



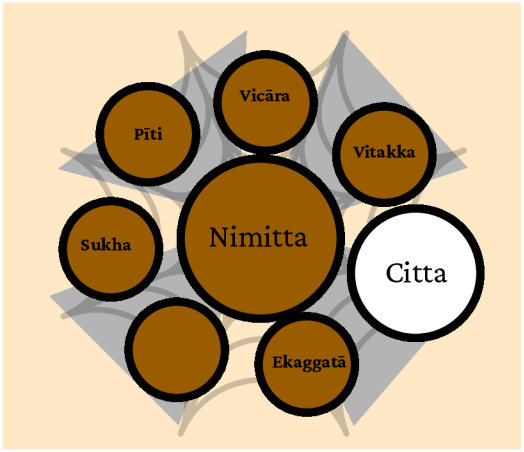


Figure 4.9. First Jhāna Cetasikā in Anāpānasati

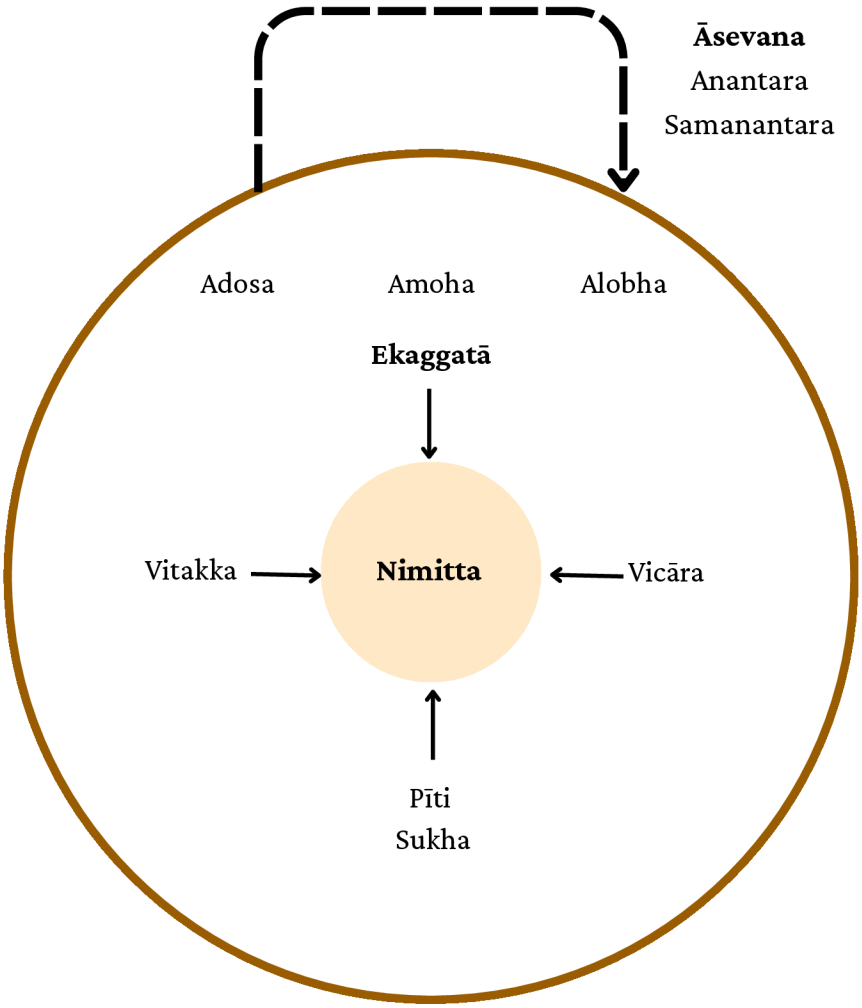


Figure 4.10. Key Constituents of First Jhāna Consciousness

The Patthana specifies the exact conditional relationship between these jhānic factors and the Path Consciousness. It states "jhānaṅgāni maggasampayuttakānaṃ dhammānaṃ tamsamuṭṭhānānañca rūpānaṃ jhānapaccayena paccayo". This indicates that the jhāna factors are related to the states associated with the Path Consciousness and the corresponding matter by way of the jhāna conditional force. Even if a person has not perfected the Jhāna before, the jhāna factors must arise with sufficient strength to lift the mind to take the unconditioned element, Nibbāna as the ārammaṇa at the moment of the Sotāpatti-magga. This ensures the transition from a mundane consciousness to the supramundane state is always supported by the necessary degree of meditative absorption.

Key Mental Factors of Liberation Consciousness (Magga Citta)

The Patthana identifies the path conditional force (magga-paccaya-satti) as a unique governing force. The text states "maggāṅgāni maggasampayuttakānaṃ dhammānaṃ tamsamuṭṭhānānañca rūpānaṃ maggapaccayena paccayo". This means the path factors are related to the states associated with the Path Consciousness and the corresponding matter by way of the path condition. For the Path Consciousness to arise, the samādhi factor must act as the co-nascence condition (sahajāta-paccaya) for the wisdom factor. "Samādhindriyaṃ paññindriyassa sahajātapaccayena paccayo" explains that the faculty of concentration is related to the faculty of wisdom by way of the co-nascence condition. At the moment of the supramundane insight the stability of the concentration and the penetrative power of the wisdom must arise simultaneously to realise the Unconditioned.

Kusalatika, Tikapaṭṭhāna

"anulomaṃ saṅkhāre ārammaṇaṃ katvā uppajjati. saṅkhārā anulomassa ārammaṇapaccayena paccayo."

Conformity arises taking formations its object. Formations are related to conformity by way of object-condition.

"anulomaṃ gotrabhussa anantarapaccayena paccayo. anulomaṃ gotrabhussa samanantarapaccayena paccayo. gotrabhū maggassa anantarapaccayena paccayo. gotrabhū maggassa samanantarapaccayena paccayo. maggo phalassa anantarapaccayena paccayo. maggo phalassa samanantarapaccayena paccayo."

Conformity is related to Change-of-lineage by way of proximity-condition. Conformity is related to Change-of-lineage by way of contiguity-condition. Change-of-lineage is related to Path by way of proximity-condition. Change-of-lineage is related to Path by way of contiguity-condition. Path is related to Fruition by way of proximity-condition. Path is related to Fruition by way of contiguity-condition.

"purimā purimā anulomā pacchimānaṃ pacchimānaṃ anulomānaṃ āsevanapaccayena paccayo. anulomaṃ gotrabhussa āsevanapaccayena paccayo. anulomaṃ vodānassa āsevanapaccayena paccayo. gotrabhū maggassa na āsevanapaccayena paccayo. maggo phalassa na āsevanapaccayena paccayo."

Preceding moments of conformity are related to subsequent moments of conformity by way of repetition-condition. Conformity is related to Change-of-lineage by way of repetition-condition. Conformity is related to Purification by way of repetition-condition. Change-of-lineage is not related to Path by way of repetition-condition. Path is not related to Fruition by way of repetition-condition.

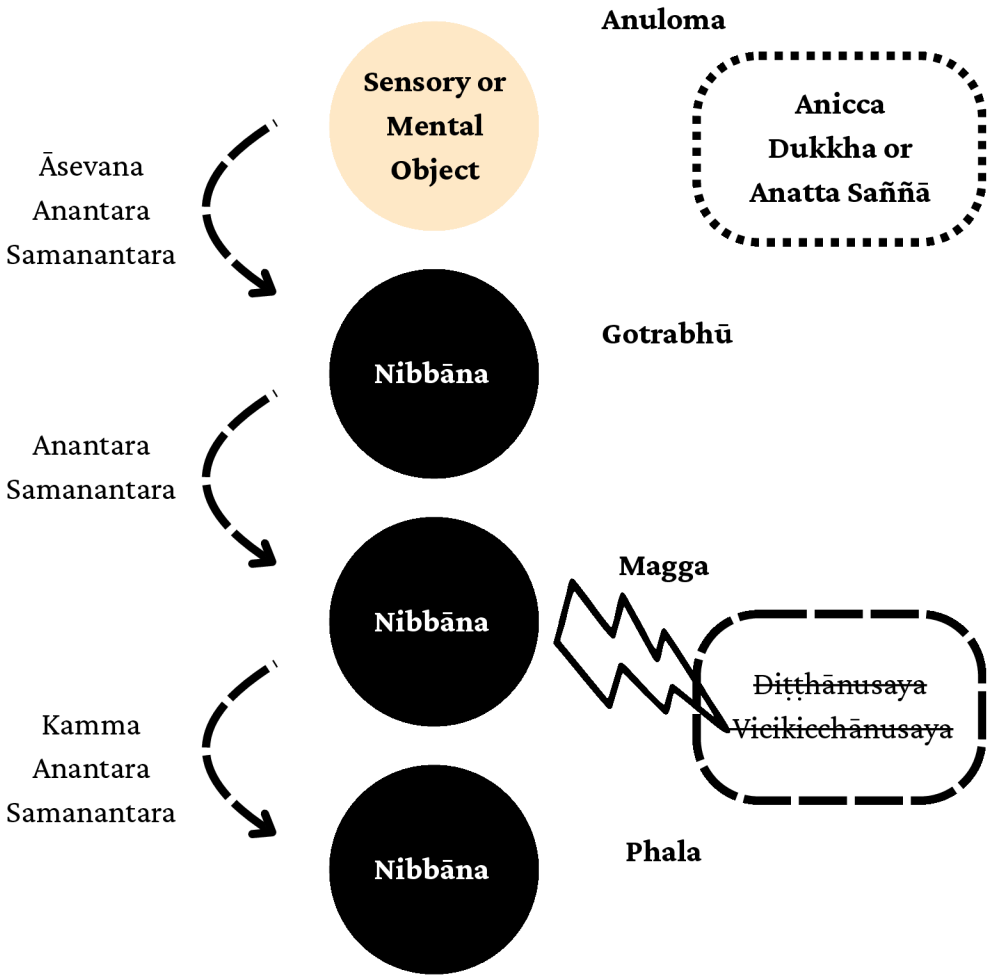


Figure 4.11. Temporal Sequence of Sotāpatti-magga

Sequence of Liberation

The taking of the Unconditioned Element or the Asaṅkhata Dhatu as the ārammaṇa, once all the conditioned phenomena are let go of, marks the definitive exit from the conditioned world. A specific sequence of consciousness-moments facilitates the shift of the ārammaṇa from the mundane objects to Nibbāna. The bridge known as the anuloma-citta or the conformity consciousness takes the conditioned phenomenon as the ārammaṇa with the perception (saññā) of one of the three marks: the anicca, the dukkha or the anatta. "Anulomaṃ gotrabhūssa anantara-paccayena paccayo" means the conformity consciousness is related to the Change-of-lineage Consciousness by way of the proximity condition. Additionally, "anulomaṃ gotrabhūssa upanissayapaccayena paccayo" states that the conformity consciousness is related to the Change-of-lineage by way of the decisive support.

The Change-of-lineage or the Gotrabhū is where the mind lets go of the conditioned phenomena and takes Nibbāna as its object for the first time. "Gotrabhū maggassa anantara-paccayena paccayo" means the Change-of-lineage is related to the Path by way of the proximity condition. "Gotrabhū maggassa upanissayapaccayena paccayo" further explains that the Change-of-lineage is related to the Path by way of the decisive support. This moment marks the critical pivot.

The Magga Consciousness performs the four functions simultaneously in a single mind-moment which is known as the simultaneous penetration or the ekābhisamaya. These functions include the full understanding of the suffering or the pariññā-kicca, the abandoning of its origin or the pahāna-kicca, the realising of the Cessation or the sacchikiriya-kicca, and the developing of the way or the bhāvanā-kicca. While mundane practice approaches these Truths sequentially, the supramundane breakthrough accomplishes all the four tasks in a single moment. As demonstrated through the logical debate format of the Kathāvatthu, when the Magga Consciousness takes Nibbāna as its object, it simultaneously executes all four functions: 'dukkhaṃ parijānāti, samudayaṃ pajahati, nirodhaṃ sacchikaroti, maggaṃ bhāvetīti'..."

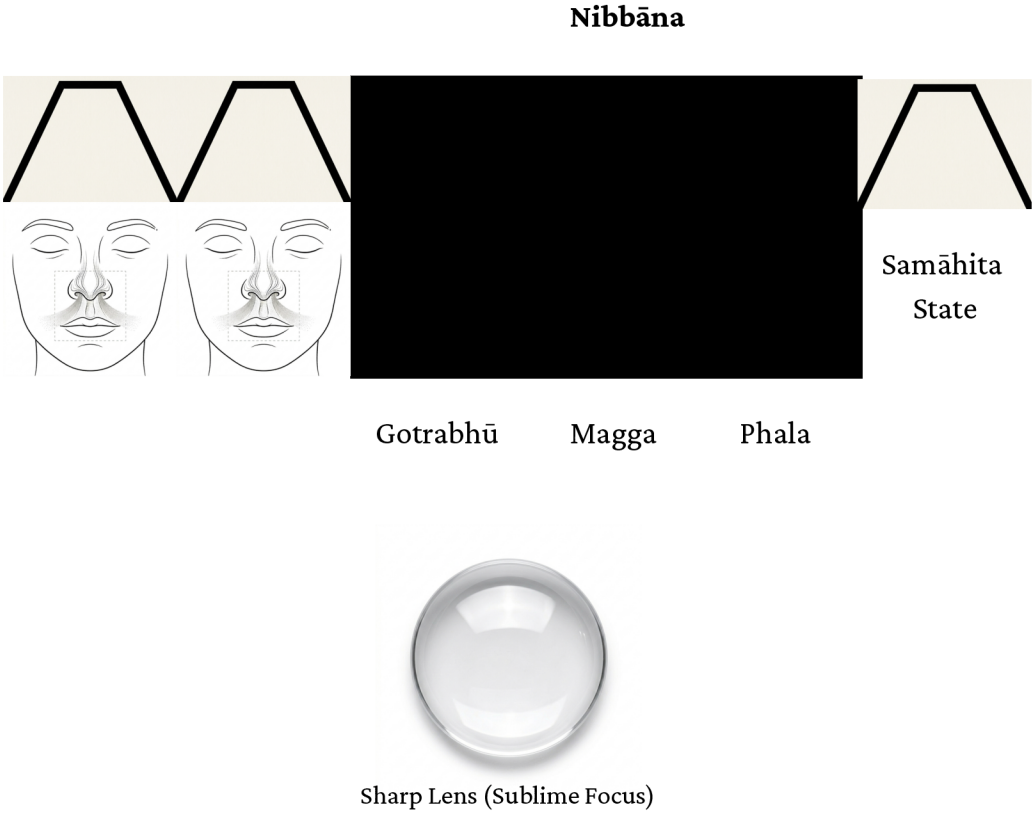


Figure 4.12. Contemplation of Impermanence with Ekaggatā

Nibbāna is related to the Magga and the Phala by way of the object condition. "Nibbānaṃ maggassa ārammaṇa-paccayena paccayo. nibbānaṃ phalassa ārammaṇa-paccayena paccayo" establishes that the Unconditioned Element serves as the ārammaṇa. This is a profound relationship where the object dominates the consciousness. "Nibbānaṃ maggassa ārammaṇādhipati-paccayena paccayo" means Nibbāna is related to the Path Consciousness by way of the object predominance condition. Furthermore, "nibbānaṃ maggassa ārammaṇūpanissaya-paccayena paccayo" specifies that Nibbāna acts as the object decisive support.

The karmic result of the Magga Consciousness is the Phala Consciousness. This transition is considered timeless or akālika because it arises without an interval. The Patthana states "maggo phalassa anantara-paccayena paccayo" specifying the Path is related to the Fruition by way of the proximity condition. While mundane kamma is generally time-lagged, the Magga Consciousness acts as the kamma-paccaya that matures instantly. "Maggo phalassa kammapaccayena paccayo" means the Phala Consciousness is produced due to the karmic result of the Magga Consciousness.

Unlike the Magga Consciousness which destroys the latent tendencies (anusayā), the Phala Consciousness is the resultant state (vipāka) that simply experiences the peace of Nibbāna. "Vipāko abyākato... aññamaññaṃ vipākapaccayena paccayo" confirms that the resultants are related to each other by way of the resultant conditional force. The nature of Nibbāna is unconditioned and permanent, as defined in the Asaṅkhata-lakkhaṇa Sutta of the Aṅguttara Nikāya. The Unconditioned Element is described as "na uppādo paññāyati, na vayo paññāyati, na ṭhitassa aññathattaṃ paññāyati". This clarifies that for the Unconditioned, no arising is evident, no passing away is evident, and no alteration in its persisting state is evident.

Kusalatika, Tikapaṭṭhāna

"nibbānaṃ gotrabhussa ārammaṇapaccayena paccayo. nibbānaṃ vodānassa ārammaṇapaccayena paccayo. nibbānaṃ maggassa ārammaṇapaccayena paccayo. nibbānaṃ phalassa ārammaṇapaccayena paccayo."
Nibbāna is related to Change-of-lineage by way of object-condition. Nibbāna is related to Purification by way of object-condition. Nibbāna is related to Path by way of object-condition. Nibbāna is related to Fruition by way of object-condition.

"nibbānaṃ gotrabhussa ārammaṇādhipatipapaccayena paccayo. nibbānaṃ vodānassa ārammaṇādhipatipapaccayena paccayo. nibbānaṃ maggassa ārammaṇādhipatipapaccayena paccayo. nibbānaṃ phalassa ārammaṇādhipatipapaccayena paccayo."
Nibbāna is related to Change-of-lineage by way of object predominance-condition. Nibbāna is related to Purification by way of object predominance-condition. Nibbāna is related to Path by way of object predominance-condition. Nibbāna is related to Fruition by way of object predominance-condition.

"nibbānaṃ gotrabhussa ārammaṇūpanissayapaccayena paccayo. nibbānaṃ vodānassa ārammaṇūpanissayapaccayena paccayo. nibbānaṃ maggassa ārammaṇūpanissayapaccayena paccayo. nibbānaṃ phalassa ārammaṇūpanissayapaccayena paccayo."
Nibbāna is related to Change-of-lineage by way of object decisive support-condition. Nibbāna is related to Purification by way of object decisive support-condition. Nibbāna is related to Path by way of object decisive support-condition. Nibbāna is related to Fruition by way of object decisive support-condition.

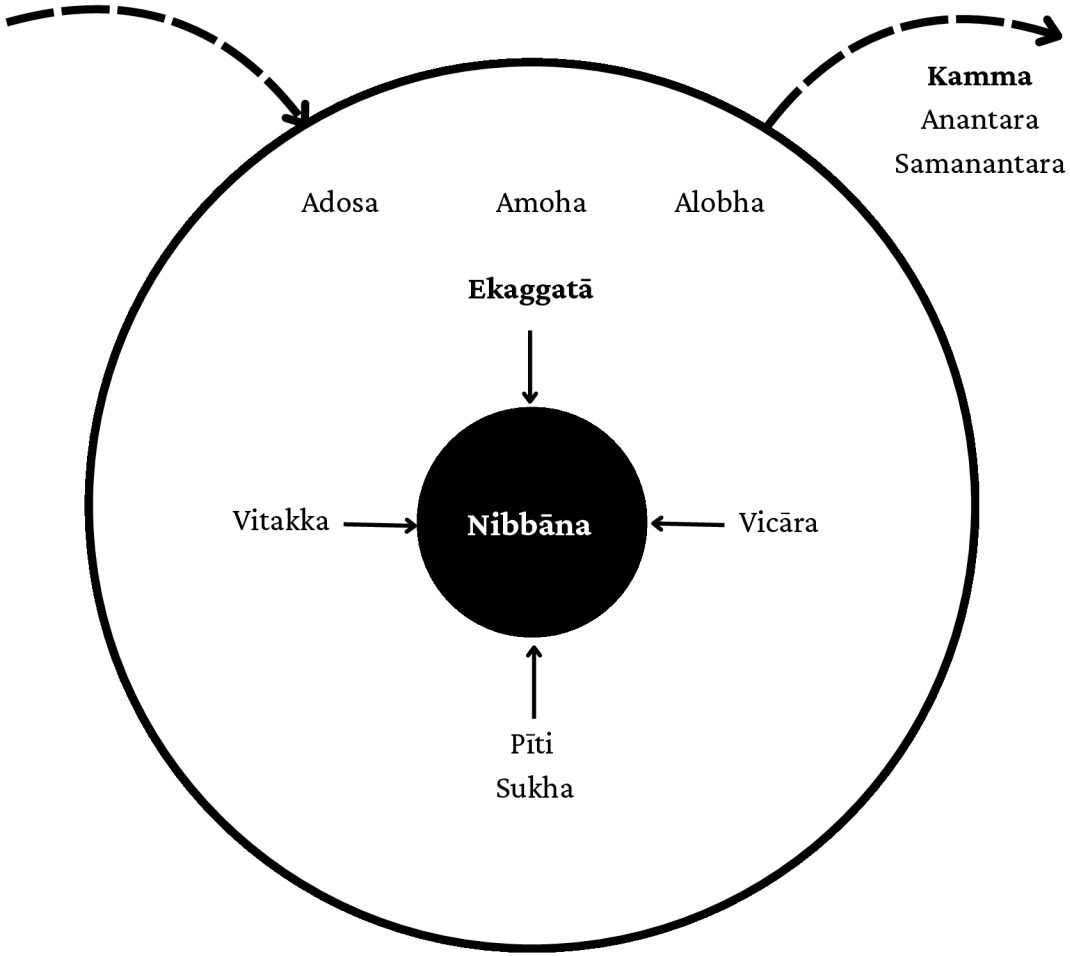


Figure 4.13. Key Constituents of Magga Consciousness Attained with First Jhāna Ekaggatā

Nirodha-samāpatti and Parinibbāna

The attainment of cessation known as the nirodha-samāpatti is characterised by the temporary suspension of the four mental aggregates. The mind-stream stops. "Samanantarā niruddhā cittacetasikā dhammā" emphasises that the mental states have ceased in contiguity. This state is achieved by the Non-returners and the Arahants through the Eighth Jhāna. "Nevasaññānāsaññāyatanaṃ nirodhasamāpattiyā samanantarapaccayena paccayo" shows that the subtlest mundane absorption is the immediate prerequisite for this complete temporary cessation.

The transition to a new existence requires the presence of a kamma-related ārammaṇa, which also acts as the object for the final consciousness of a life. For this transition to occur, the kamma-paccaya must be active, specifically in its asynchronous form where a past volitional actions ripen to produce the result. The anusayā provide the upanissaya-paccaya (decisive support). These latent defilements act as the decisive support that necessitates the arising of the new paṭisandhi citta (rebirth-linking consciousness).

For an Arahant, all the anusayā have been eradicated through the Magga Consciousness. Without these latent tendencies, the upanissaya-paccaya required for the new birth-linking consciousness is broken. At the moment of the Arahant's death, they no longer possess the potency to project forward. Because the kamma-paccaya is no longer being fed by the anusaya-manifested craving (taṇhā), the consciousness stream halts. There is no further arising of the aggregates, marking the end of the cycle of saṃsāra. As elaborated in the paṭicca-samuppāda (dependent origination) of the Kaccāyanagotta Sutta of the Saṃyutta Nikāya, the cycle concludes with the eradication of the last of the anusayā, avijjā. This is explained as "avijjāya tveva asesavirāganirodhā saṅkhāranirodho saṅkhāranirodhā viññāṇanirodho viññāṇanirodhā nāmarūpanirodho nāmarūpanirodhā saḷāyatananirodho saḷāyatananirodhā phassanirodho phassanirodhā vedanānirodho vedanānirodhā taṇhānirodho taṇhānirodhā upādānanirodho upādānanirodhā bhavanirodho bhavanirodhā jātinirodho jātinirodhā jarāmaraṇaṃ sokaparidevadukkhadomanassupāyāsā nirujjhanti. evametassa kevalassa dukkhakkhandhassa nirodho hoti."

This signifies that with the entire fading away and cessation of the ignorance (avijjā), the volitional formations (saṅkhārā) cease; with the cessation of the volitional formations, the consciousness (viññāṇa) ceases; with the cessation of the consciousness, the name-and-form cease; with the cessation of the name-and-form, the six sense-bases cease; with the cessation of the six sense-bases, the contact ceases; with the cessation of the contact, the feeling ceases; with the cessation of the feeling, the craving ceases; with the cessation of the craving, the clinging ceases; with the cessation of the clinging, the existence ceases; with the cessation of the existence, the birth ceases; and with the cessation of the birth, then the aging and death, sorrow, lamentation, pain, grief, and despair cease. Thus is the cessation of this entire mass of suffering.

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